A

LAMENTATION 4.

Over the Dead in Christ, not as those without hope; with instruction, admonition, and encouragement to the Survivers.

As it should have been delivered to the People (had not Satan hindered) at the Funeral of Mr. *Henry Rix* of *Cambridge*, Jan. 19. 1656--7. in pursuance of his earnest request on his Death-Bed. Now published for the benefit of those that will hear.

By *THOMAS MOORE* junior.

David lamented over *Jonathan*.

I am distressed for thee my brother Jonathan, *very pleasant hast thou been to me, thy love to me was wonderful, passing the love of Women; how are the mighty fallen in the midst of the Battel, and the Weapons of Warre perished?* 2 Sam. 1. 25, 26, 27.

And Jeremy *lamented for* Josiah, *and all the Singing-men, and Singing-women speak of* Josiah *in their Lamentations to this day, and made them an Ordinance in Israel. Behold, they are written in the Lamentations,* 2 Chro. 35. 25.

But I would not have you ignorant Brethren concerning them that are asleep, that yee sorrow not even as others that have no hope; for if we beleeve that Jesus dyed, and rose again, even so them also which sleep in Jesus will God bring with him, 1 Thess. 4. 14, 15.

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To the Reader, and especially to those at, or near *Cambridge*.

IN the sad news of my dear Brothers Sickness to death, I went as soon as I could, if happily I might to have seen him, and that I might have been refreshed together with him before his departure; but it pleased our gracious Father, the Wise Disposer of all things, in whose hands are all our lives, our times, and ways, to deny me of that, by speeding another Visitor (to him farre better) to take him away from the evil against which he had been long striving, in the light and strength of the Lord, that he may henceforth be with him, and at rest from all his Labours and Combates, though yet waiting for the compleating of the Adoption, that is, the Redemption of the Body, till the rest of his Brethren have finished their course as well as he. He departed the night before I got to Cambridge, *where I understood, That it was his earnest request on his Death-bed, that if I came in time, I should be desired (as from him) to give the people a word of Exhortation at his Funeral, and also that the Minister of the Parish, on his desire was freely willing with it; on which considerations I consented to it, and knew not of any Blocks in the way until the time was almost come, that I should have performed the will of the Deceased in this matter; unto which service, apprehending from the fore-mentioned considerations, God calling me, and making the way hitherto clear enough, I was very ready to have offered my self, notwithstanding some reports, I know not how raised, of some Scholars threatning incivility to me, which I did not much credit, or at least feared not, purposing by the grace of God not to resist evil if offered; and trusting in a greater power than that of man for protection. But some others thought it convenient to take me off, yet could I not be satisfied without publishing what I then intended to have spoken, and that for these Reasons.*

I cannot but judge the removal of this Israelite indeed, and at such a time, to be a sad Correction and Judgement, especially to the place, and people among whom he lived, he being one whose heart (through the grace of

God in Christ our Saviour, towards man) was fixed, trusting in me, and walking in the hearty belief and acknowledgement of the truth of the Gospel, and waiting for the hope of it, and thence filled with the constraining operation of the love of Christ perswading men, and seeking the good of all by all means within his capacity, shining as a light in the world, and amongst a crooked and perverse Generation, holding forth the Word of Life in word and conversation; and how much as to these things he was alone in that place I spare to speak, yet he through that grace of God that bringeth Salvation to all men, teaching us (as Tit. 2. 11, 12.) *so demeaned himself, that he had a good report of all men, as well as especially of the truth it self; for cleaving to which, though he had many adversaries, chiefly of those that sometimes in some measure acknowledged, and rejoyced in the truth with him, but now have turned away their ears from it, and are turned aside to fables, yet they could finde nothing against him, but in the matters of his God, and were made ashamed, wherein they falsly accused his good conversation in Christ.*

2 *That which follows was much set upon my spirit, as a very needful and seasonable Instruction, and Admonition to the people there, and at that time; and I knew not but God by his providence called me thither at such a time, for such an end, though I could not but judge my self most unmeet to present it.*

3 *Some that observed, could not but take notice of a great band of Satan, with great diligence exercised to the hindring it.*

Therefore that I may both doe what in me lies to performe the desire of the deceased, and also not to rebell against him that pressed my spirit, to give my sence of the meaning of the voyce of this providence, as by bringing to remembrance, and opening the Scriptures to my understanding, he gave it me, if peradventure any may be awakened by it, I here present it to view, and commit it and my self to him, in whom I desire to be Servant to all,

From my house at *Lynn*,
Febr. 10. 1656

THO. MOORE.

On the Subject of the following Diſcourſe upon the Death of *Henry Rix.*

Here haſt thou firſt a Paradox explained,
Evincing ſome have Righteouſneſs attained,
Nevertheleſs this truth remains, there's none
Righteous in, as of themſelves, not one
Yet in the Lord, and 'tis in him alone:

Righteouſneſs and ſtrength ſome have, and they
In him are juſtified, and glory aye,
Expecting ſtill its Crown of Immortality.

Henry in's Lot ſhall then with Chriſt affix,
And we with Chriſt ſhall meet our Brother *Rix.*

Next we preſent thee with our cauſe of grief,
Deſiring God from Heaven to ſend relief;
He's gone in whom no guile, an Iſraelite;
Is there in's ſtead left ſuch another Light?
Then had we not ſuch cauſe as now to mone,
Yet mourn we not as thoſe that hope have none:
Firſt, in behalf of him that's faln aſleep,
We have great cauſe to joy, and not to weep;
For we beleeving Chriſt did Dye, and Riſe,
Do know that with him he ſhall come likewiſe;
And then poſſeſs with all the Saints the Crown,
The righteous Judge ſhall give when he comes down;
And in mean time he reſts in bleſſed peace,
Where from his warres and labours he doth ceaſe;
Then for our ſelves, our God, our Rock's alive,
And will not fail at need us to releeve:
Yet for our ſelves we have cauſe to lament,
Yea ſure the Judgement is of large extent,
And larger than to them that lay't to heart,
Nor is't the leſs becauſe few feele the ſmart,
Yet ſtill our cauſe of lamentation's more,

To

To ſee the Children of the Spiritual Whore;
Againſt the Heavens themſelves with ſport rejoyce,
Not doubting to prevail with their ſtrange voyce.
Reproaching now the poor that truſts in God,
Becauſe afflicted with their Fathers Rod;
But in due time God will ariſe, and then
No place will be for theſe proud wicked men:
In the great Judgement then they ſhall not ſtand,
But ſhall be broken with a mighty hand;
A little while, and then he will not ſtay,
But come with all his Saints, O come away;
Is it not yet the time to judge thy Flock,
When as to outward means their powers do ſlack?
Is there yet any left, ſhut up, or hid?
Cauſe them t' appear, thy flock to help and rid;
Make them more wiſe and ſtrong to doe exploits,
Through thy good name to ſhew the deep deceits,
So manifold of him whoſe name is Legion,
That with us may remaine the pure Religion,
And haſte the coming of that bleſſed day,
In which thou wilt wipe all our tears away:
In mean time, teach us to account and mind,
Thy patience is Salvation to th' unkind;
A pleaſure in their death, thou now haſt none,
While yet thy grace brings them Salvation;
Of thy mind make us more, as reading well
Ith' greatneſs of thy love, thy terror fell.
Thence inſtantly with meekneſs praying them,
Now to be reconciled unto him;
That was made Sin, and Curſe for's all, that we
The righteouſneſs of God in him might be.

T. M. Junior.

A Lamentation over the dead in Christ,

with Instruction, Admonition, and encouragement to the Survivers, in some explication of the words of the Prophet *Isaiah*, Chap. 57. 1. as compared with other Scriptures.

Isaiah 57. 1.

The Righteous perisheth, and no man layeth it to heart, merciful men are taken away, none considering that the righteous is taken away from the evil [*to come.*]

THe words present us with a Two-fold matter of Lamentation, or cause of grief, doubled in the expression of each part, to note the greatness of the Judgement, and to awake us to the more diligence to learn righteousness by it.

1 That the Righteous perisheth, merciful men, or men of kindness, and godliness are taken away.

2 That no man laies it to heart, none considers that the righteous is taken away from the evil. We read [*to come*] but those two words being added by the Translators, as appears by their different Character, may be left out in our reading, and the text without them, not only as fully takes in the truth expressed by

them, but is more signified, *viz.* That he is taken away from the evil, as well that present as that to come. The Instructions fully signified, and set before us in the words of this Lamentation are,

1 That the perishing of the righteous, the taking away of men of kindness, and godliness, is a sad correction to the survivers, which God would have so laid to heart, and considered by them.

2 That when God so strikes, and yet none lay to heart, or consider it, it is an evidence of wilful blindness, and great hardness in such a people, and a sign and fore-runner of greater Judgements.

3 That even in these sad Judgements there is special mercy, and cheyse blessedness to those so taken away, and that to be considered also, they are taken away from the evil; *Blessed are the dead which dye in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labours, and their works follow them.*

1 That the perishing of the Righteous is a sad correction to the survivers, which God would have so laid to heart, and considered by them; for our understanding and usefulness of this, we shall propound to consideration, 1. Who are the Righteous, 2. In what sence they may be said to perish, and when they so dor; and then shall further demonstrate and explicate the Position.

1 Who are the Righteous and merciful men, or men of kindness, or godliness, truly if men be considered as they are by Nature and first birth, as descended from *Adam*, or as they are in and of themselver, or in what they may attain to by the will of flesh, or will-wisdome, and strength of man, in whatever exercised, *There is none righteous, or doth good, no not one*, of all the naturall Children of *Adam*; they have all sinned, and are come short of the glory of God, they are become wholly sinful, weak, and corrupt, they are dead in sins and trespasses, and children of wrath, as so considered, one as well as another, *Psal.* 14. *Rom.* 3. 19-23. *Ephes.* 2. 1, 2. By the Law is the knowledge of sin in the best as well as in the worst works of men, yea it discovers his whole nature over-spread with it, and therefore by the deeds of it shall no man be justified in the sight of God, *Rom.* 3. 20. *Gal.* 3. 11. *Psal.* 143. 2.

There is only one man of all that Nature, even the man Christ Jesus,

Jesus, that is in a proper and strict sence, Good, or Righteous, in and of himself, and for us, and he is none of the natural Children, nor naturally of man, but of God, (*Mark* 12. 18.) who also prepared for him a Body in our Nature, and of a Woman, by the secret and wonderful efficacy of his holy Spirit, and did in that Body deliver him to Death for our Offences, and raise him again for our Justification; and gave him glory, that our faith and hope might be in God; And he is expressly called the Righteous, 1 *Joh.* 2. 1. the Just, *Jam.* 5. 6. even the righteous, or just one, and justly so; for,

1 He is perfectly so in and of himself, being the Natural and only begotten Son of God, so that he is of the Father, the same that the Father is, Righteousness, Justice, Truth, Holiness, and Goodness it self; yea in that Body prepared for him in mans Nature, though he was made in the likeness of sinful flesh, subject to all our infirmities that came by sin, yet without sin, *He knew no sin*; And this rendred him a meet and worthy Person to undertake for Sinners, to prepare, and give a Ransome to God, and bee a Mediator for them; for, *Who can bring a clean thing out of an unclean, no one*; therefore no meer man can redeeme his Brother, or give to God a ransome for him; for such a High Priest became us, who is holy, harmless, undefiled, &c.

2 He is perfectly so in what he hath undertaken, and done for men in that Body prepared for him in mans Nature, he hath perfectly and voluntarily fulfilled that will of the Father he came to doe, as to the works to be finished in his own Body on the earth, *Psal.* 40. 6-9. *Hebr.* 10, 5-12. *Joh.* 17. 4. *He humbled himself, and became obedient to death, even the death of the Cross.* He laid down his life that he might take it again, even as he received Commandement of his Father, *Phil.* 2. 7, 8. *Joh.* 10. 17, 18. *Heb.* 12, 2. 1 *Pet.* 2. 24. and because of this,

3 He is made perfect for us, the Righteous, and just one, or justified Person in our Nature, and for us, acquit off all our trespasses and sins that were imputed to him, and so therein a Victorer over all our Curse, and Death laid upon him, having by himself purged our sins, he is accepted, and set down on the right hand of God as a perfect Ransome, and price of Redemption for men, and standing propitiation for the sins of the whole world, yea a

Prince and Saviour, for to give repentance, and forgiveneſs of ſins, and the Judge of all, *Heb.* 1. 3, 4, & 12. 2. 1 *Tim.* 2. 5, 6. 1 *Joh.* 2. 1, 2. *Acts* 5. 31. & 10. 36 - 42. Yea,

4 He is righteous and faithful in all appointed him. A faithful Mediator and High Prieſt, a faithful teſtimony of Gods goodneſs to men in due time, that through him they might be ſaved, and the Author of eternal Salvation to them that obey him, and the righteous Judge of quick and dead, by whom God ſhall judge the world in righteouſneſs, even by that man whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead, for to this end he dyed, roſe, and revived, that he might be Lord of dead and living; ſo that hee is properly and abſolutely the righteous One in and of himſelf, and for us; the Lord our righteouſneſs, in whom, and in whom only we have righteouſneſs, and ſtrength; yet is not he the righteous that are here ſpoken of. For

1 This Text ſpeaks in the plural number, of righteous ones, merciful men, men of kindneſs, or godlineſs, nor is he included as one of the righteous ones here ſpoken of. For

2 He was not, nor could be holden of Death, as *David*, and others that ſleep in Jeſus, are; his fleſh ſaw no corruption, *Pſal.* 16. 10. with *Acts* 2. 25 - 31. ſo that he did not periſh out of the earth by death as they, *Mich.* 7. 1, 2. *He Was raiſed again the third day, and after ſeen of many witneſſes.* Yea,

3 Though he was taken from the earth in his Aſcenſion, yet that was no chaſtiſement, or correction, and ſo no cauſe of grief or ſorrow to us, no nor to them that did enjoy his perſonal preſence on the earth; but cauſe of great joy, for if hee had not ſo perſonally aſcended to the Father. The Comforter, that coming forth of the Spirit of truth, in the evidence and demonſtration of the works finiſhed in his Body, accepted, and for ever vertuous with the Father for us, could not have come, *Joh.* 7. 39. & 14. 26 - 28. & 16. 7, 8. yea he went to prepare places for us, that he might come again Perſonally, and receive us to himſelf, that we, even all that by him beleeve in God, might be ever with him in his glory, *Joh.* 14. And ſo neither is he ſo periſhed from the earth, or from among men, in his being perſonally received up into glory, as to be no more capable of converſing with them, helping, or doing

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ing them good, but is thereby absolutely perfected in such capacity, even in that body in mans nature through sufferings glorified, for being ascended farre above all heavens, even in Heaven it self, there to appear in the presence of God for us, even the same that descended into the lower parts of the earth; he fills all things with his influences, and operations, and is in his gracious and Spiritual presence, and vertues, in the hearts and societies of his people, that through grace beleeve in him, *Ephes.* 4. 7. 8 - 10. 11. *Matth.* 28. 20. *Joh.* 14. 17, 18.

By all which it appears, he is none of the righteous spoken of in this text, yet the consideration already propounded of him as the righteous one, will help us to understand who are the righteous that are here spoken of, and therefore is no digression from our business; for from these two considerations, *viz.* That of the Natural Race, or Children of *Adam*, there is none in or of themselves, or in any thing they can doe, righteous, or that doth good, nor that is so accepted, owned, and justified in the sight of God, no not one; and that he, and he only in mans Nature is the righteous one, and that for us also, *The Lord our Righteousness*; I say, from these two considerations, it appears;

That of all the Children of men, they only are righteous that in the light and power of Gods testimony concerning Christ, doe so beleeve and receive it, that in belief and acknowledgement thereof they disowne and run out of themselves into Christ, for righteousness, and life, 2 *Cor.* 1. 9. *Phil.* 3. 3 - 9.

It is a good description, of character of the righteous, that on hearing of the Name of the Lord, that it is a strong tower, they as men therein made sensible of it, acknowledge their own nakedness, and the lyingness of other refuges, and therefore the danger of abiding out of this, they run into the Name of the *Lord*, *Prov.* 18. 10. they fly for refuge (even in the light and powerful drawing of the Name, and Grace of God in Christ, which bringeth Salvation to all men in due time) unto the hope set before them in Christ, that they may lay hold of that, *Heb.* 6. 18.

The righteous then are they (whoever they be, or whatever they have been) that through his name beleeve in him, *Acts* 10. 35, 43. for what saith the Scripture? *Abraham beleeved God, and it was counted to him for righteousness*; now to him that worketh is the

reward not reckoned of Grace, but of Debt; but to him that worketh not, but beleeveth on him that justifieth the ungodly, his faith is counted for righteousness, for that was not written for his sake alone that it was imputed to him; but for us also, to whom it shall be imputed, *if we beleeve on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and raised againe for our justification*, Rom. 4. 3, 4, 5. 23, 24, 25. *For with the heart man beleeveth unto righteousness*, chap. 10. 10. Therefore even the sinners of the Gentiles, which before followed not after righteousness, yet when the light of Gods testimony concerning Christ came to them, they falling down in the acknowledgement of their own vileness as therein discovered, and seeking righteousness by faith in Christ attained righteousness; when *Israel* which followed after the Law of Righteousness yet attained it not, because they sought it not by faith, but as it were by the works of the Law, for they being ignorant of Gods Righteousness, and going about to establish their own, have not submitted themselves to the righteousness of God, for Christ is the end of the Law for righteousness to every one that beleeveth; for *Moses* describeth the righteousness which is of the Law, that the man which doth these things shall live by them, according to which rule there shal no man be justified in the sight of God; for by the Law is the knowledge of sin, yea it concludes under the Curse, *Every one that continueth not in all that is written in the book of the Law to do it*, Gal. 3. 10, 11, 12. so that whoever shall keep the whole Law, and yet offend in one point, *Jam.* 2. 10. and there is not a just man upon earth that doeth good, and sinneth not, *Eccles.* 7. 20. yea, *in many things we offend all*, Jam. 3. 2. But the righteousness which is of faith speaketh on this wise, *Say not in thy heart, who shall ascend into heaven*, that is, to bring down from above, *or who shall descend into the deep*, that is, to bring up Christ again from the dead; it sets not men a work to enquire how these things shall be wrought for them in Christ, or to fancy, or seek for an accomplishment of them over again in them. But what saith it, *The Word is nigh thee, even that preaching of peace by Jesus Christ*; declaring all this freely done, and finished for us by God in the Person of Christ, without any thought, motion, or desire of ours; *This Word of Reconciliation is nigh thee, in thy mouth, and in thy heart*; even this word of faith which we preach,

preach, declaring the ground of Faith prepared, and true in him, and thence instructing and perswading to beleeve it. This is made nigh in those preachings of it vouchsafed, that by its owne light and power it might bee acknowledged, and beleeved, that if according as in this nigh coming of the Word, light and power comes with it, instructing, moving, and strengthening the heart, thou shalt confess with thy mouth, and beleeve in thine heart, that God hath raised Christ from the dead, thou shalt be saved, for with the heart man beleeveth unto righteousnes, &c. *Rom.* 9. 30-33. & 10. 1-11. therefore also this Prophet *Isaiah* interprets the true followers after righteousnes to bee they that seek the Lord, for righteousnes, and strength, that on the report of his righteousnes being near in Christ, in whom he hath caused his Judgement to rest for a light to the people, doe beleeve that report, and entertaine in their heart that his Law, or Doctrine, *Isa.* 51. 1-7. & 45. 22-25, & 53. 1.

Those that in the light and power of Gods testimony concerning Christ, in the opening of it to them, as therein it is made nigh them, fall down in the sence and acknowledgement of their owne sinfulnes, and vilenes, and the unprofitableness of all their owne works to help them, and seek righteousnes in Christ, even by faith in him, in what hee hath done, and is become for sinners, that through the knowledge and faith of him they may bee found in him, clothed with his Righteousnes, and not that of their own, *Phil.* 3. 8, 9, 10. 1 *Joh.* 5. 20. These are the righteous, and so of the righteous Nation, that learneth and keepeth the truth as it is in Jesus; these are the righteous spoken of in this text, and therefore truly so called.

1 Because herein they doe Righteousnes, or Justice, they are doers, or workers of good, *Rom.* 2. 10. *Acts* 10. 35. 43. 1 *Joh.* 2. 28, 29. & 3. 6. 2 *Joh.* 9. 3 *Joh.* 11. For,

2. In this they doe nothing in any light, wisdome, or strength of theirs as of them, in or by which no man can understand the things of the Spirit, or come to Christ, or doe good, but as knowing their strength is to sit still in this respect, letting their imaginations fall, and every high thing that exalts it self against the obedience of Christ; they by him do beleeve in God, they through Grace beleeve, and that not of themselves, but of the gift of God,

God, they come in his drawings; see light, not in their owne, but in his light, beleeve in the evidence and demonstration of his Spirit, and by the power thereof coming along to them in his words, and works, so that their faith is of the operation of God, who of the discovery of his owne good will in Christ, through the word of truth begets them; they are in this not their owne, but his Workmanship created in Christ Jesus, who of God is made to them Wisdome, Righteousnes, Sanctification, and Redemption, and so doe work the work of God, not only which hee requires of them, but which himself is working in them, *Joh.* 6. 29. for they are born to this beleeving on his name, not of bloud, nor of the will of flesh, nor of the will of man, but of God, *Joh.* 1. 12, 13. 1 *Joh.* 5. 1, *Jam.* 1. 18, 19. 1 *Cor.* 1. 29, 30. *Eph.* 2. 10. and yet this is graciously imputed, or counted to them for righteousnes, though it is the powerful operation of the grace of God in them through his name. As on the other hand, that which is in Scripture called *Unbelief*, that is, to reject when men hear, is truly charged on men as their owne proper sin, disobedience, and unrighteousnes, even wilfully committed against the light and power of Gods grace bringing Salvation, for though men have neither light of understanding, nor freedome, or inclination of will in themselves as of themselves, yet while he is calling hee is certainly putting forth his hand, drawing with the cords of love, and the bands of a man, the demonstrations of his love, evidenced in the lifting up the Son of Man, and lifting up the yoke of thraldome on the *Jews*, setting meat before them; so that his goodnes not only hath tendency, but suitable operation in it. It doth lead men to repentance though they draw back, and harden their hearts again, so that he that despiseth, despiseth not man only, but God, who hath also given them of his holy Spirit to instruct and reprove them; they harden their hearts against the word spoken in his Spirit, in the light and power of that by his Prophets, *Isa.* 65. 1, 2. *Hos.* 11. 2-7. *Rom.* 2. 4, 5. *Nehem.* 9. 20. 26. *Zach.* 9. 11, 12. 1 *Thess.* 4. 8. and so are fighters against God, closing their eyes, and stopping their ears, and hardening their hearts when hee is opening, and working upon them, lest they should be converted, and hee should heal them, *Mat.* 13. 15.

2 They doe in this, beleeving on his name, doe nothing but what they have good reason and substantial ground for, in what he hath done, and is become for them, as declared in his testimony, and what they are thence obliged to as their reasonable service, there being a righteous ground and foundation of faith prepared and laid for us in Christ, as declared in the Gospel, whether men beleeve, and so come and be built upon it or no; for *God hath made him that knew no sin, to be sin for us, that wee might bee made the righteousness of God in him.* Whence also the Holy Ghost reproves the world of sin, because they beleeve not on Christ, and evidences it to be great unrighteousness, from the consideration of what great things he hath done for them, as also from the faithful evidences thereof to them, instructing and moving to it, as their reasonable service; so that indeed they render him hatred for his love, and evil for his good will, and are without cause his adversaries, yea against, and contrary to all right reason, or cause, *They not regarding the work of the Lord, nor the operation of his hands,* which was true in him for and towards them, that through him they might have beleeved, *Job.* 16. 8. 14. 1 *Sam.* 12. 24, 25. *Psal.* 68. 18-21. 2 *Corinth.* 5. 11-21. & 6. 1, 2. *Psal.* 28. 5. & 109. 4, 5.

3 This work of faith in Jesus is a righteous work, directed in truth, as may be seen in every act or branch of this faith of the operation of God. For,

1 Such it is, as in which they acknowledge God to be true in his testimony concerning Christ, which is the great things of his Law; and in all the instructions and sayings thereof, and therein acknowledge, and disown themselves, and all their own imaginations, and the traditions of men, as discovered, and detected in the light of Gods testimony, to be vanity and lyes; he that hath received his testimony, hath set to his Seal that God is true; whereas on the other hand, hee that beleeveth not God, hath made him that is the God, & Fountain of all truth, a Lyar, *because he beleeveth not the record that God gave of his Son, even this record, that God hath given us eternal life in his Son,* so as to bee received in receiving him, in his testimony, &c. *Joh.* 3. 33. 1 *Joh.* 5. 10-12. What greater unrighteousness than to make God a Lyar, and yet this is done by all, that when they hear, beleeve not the record of

God concerning Christ; but in the faith of Gods operation, God is acknowledged to be true, and every man a lyar; his Word received as his, and reverenced and preferred before all the Traditions or Precepts of men, if never so many, and those never so learned, or holy.

2 Such it is, as in which they ascribe righteousness to their Maker, and make their boast of his righteousness, and of his only, *Job* 36. 2, 3. *Psal.* 71. 15, 16. As that in which Law is answered, Truth fulfilled, a Door of approach to God opened, and without which they must have been for ever cast out, as an uncleane thing, so as in this they acknowledge their owne sinfulness, and vileness, as therein evidenced. They are the true confessors of sins, that doe in the belief of that testimony of God concerning Christ, owne them as theirs, according to the discoveries of the true Light, and so confess, and disowne, and give them up as filthy, as thereby detected to be purged; and such confession and acknowledgement of our owne vileness is certainly included in this faith of the operation of God; If a man with the heart beleeve Gods testimony concerning Christ, then doth he therein beleeve what it saith concerning himself, or concerning *Sin*, or Righteousness to bee true, and so beleeving, owne its reproofs, whence the Apostle *John* saith, *If we*, any of those great Apostles, and so consequently any beleever in this life, *say, we have no sin, we deceive our selves, and the truth is not in us*; *If we say that we have not sinned, we make him a Lyar, and his word is not in us*, 1 Joh. 1. 8. 10. If any object against the righteousness of this act of faith, That it is affirmed of *Zacharias* and *Elizabeth*, that *they were both righteous before God, walking in all the Commandements of the Lord blameless*, to this we answer; This confirms what we have already said, for if they walked in all the Commandements of the Lord blameless, then they walked in this of confessing our sins, always acknowledging our owne vileness, and wretchedness. And truly this was contained in all those Commandements, and Ordinances of the Law, under which he served in the Priests Office, for in those Sacrifices there was a remembrance againe of sins every year, *Heb.* 10. 3. yea the High Priest himself ought, as for the people, so also for himself to offer for sins, *Heb.* 5. 3. And now the perfect Sacrifice is offered, and the Purgation for all Sins compleatly made in the vertue of the bloud

of

of Christ, men are in the testimony of this Fo untain opened, discovered to be sinners, and all their righteousnes as filthy raggs, and so their owne vileness, and the need of coming to this Fountaine for washing, always shewed in the opening of it; so that he that walks not in the confession, or acknowledgement of his sinfulness, vileness, and wretchednes, as there discovered, ascribing righteousnes only to his Maker; he doth not righteousnes, hee makes God a Lyar, the truth is not in him; hee walks not blamelesse; for by the deeds of the Law shall no man be justified as blameless in the sight of God, for all have sinned, and are sinners, have Sin in them, as well as Death upon them, while in this mortal body, rendring it vile and wretched, *Phil. 3. last. Rom. 7. 18-24.* And for a sinner to hide his sin is most worthy of blame; the just are they that live by faith in the righteousnes of another, even of Jesus Christ, the just and righteous one. Behold, his Soul which is lifted up, is not upright in him, *Galath. 3. 11, 12. Rom. 1. 16, 17. Hab. 2. 4.* Hence the confessing of our sins answers to, and is put for the walking in the light, as he is in the light, 1 *Joh. 1. 7. 9.* and good reason, for God is always in the discovery and demonstration of Christ the true light, discovering our sinfulnes, and vileness, that we may not trust in our selves, but receive the sentence of Death there, that we may learn in the beleife and mindfulnes of his testimony concerning Christ, to trust in him that raiseth the dead. So that if we bee walking in the light, beleeving and acknowledging Christ in his testimony, we must needs be found in the beleeving view, and remembrance of what he hath done, and is become for us, and Gods glory in him confessing our sins; and so he that is borne of God, that is led of the Spirit of God that always leads into, and in Christ, for all righteousnes and life; though he have sin in him (for which simply God holds no man under blame, or Condemnation by Christ) yet so farre forth as he is born of God, that is, as he abideth in Christ he sinneth not, hee doth not commit or serve sin, no not in hiding his sins, which is the first step of making provision for it, which who so doth, shall not prosper; truly he should sin with a very high hand, even to the making God a Lyar, if he should say that hee had no sin in him, warring, and moveing for service, or that he had not sinned; yea doubtless, in any thing wherein his heart is departing from his re-

fuge, or his eye wandring into corners; the immortal Seed, the Word of God not retained in his heart, in beleeving mindfulneſs, Sin gets the advantage of him, and his readineſs to halt appears, and ſo *in many things we offend all*, and are therein of Satan, not of God, 1 *Joh.* 3. 5, 6, 8 - 10. *Pſal.* 38. 17, 18. *Prov.* 28. 13, 14. *Pſa.* 19. 12, 13. & 119. 8. 11. 133. 176. & 51. 1 - 7.

3 Such alſo is this beleeving with the heart, that God hath raiſed Chriſt from the Dead, that in it, the Lord himſelf becomes the Beleevers hope, his expectation of all further grace and glory is in him, begot, and ſtrengthened from the infinite grace of God to manward, commended in this, that while we were ſinners, and enemies, in due time Chriſt dyed for us, and the infinite vertue of his Bloud, in which the peace and attonement was made with God for us, while we were yet enemies; This grace in Chriſt beleeved renders him precious, fills the heart with high eſteeme of the greatneſs, and truth of Gods love in him, and of the infinite and abiding vertue of his Bloud, and his fitneſs and faithfulneſs through it, to perfect what concerns them. So that in this faith of Gods operation, their expectation and hope is not grounded, either on a peremptory concluſion, that they cannot fall, or miſcarry, or on their act of beleeving, or faithfulneſs, and reſolutions of conſtancy, and abiding; nor are they left to draw up their conſolation, and hope, by way of Argument from their being ſuch, or in ſuch a ſtate, as to which ſuch Promiſes are made; but the grace in Chriſt underſtood, and beleeved, the heart being exerciſed in the hearty beleef and mindfulneſs of him; what he hath done, and is become for ſinners, and his office, faithfulneſs, and readineſs to help, teach, and draw them, and to accept all commers without upbraiding, and to give them through his name in the vertues, and openings of it, forgiveneſs of ſins, and eternal life, in the knowledge and faith of it, and firſt fruites of the Spirit now, and in the hope of the Harveſt in due time. I ſay, the heart and mind being exerciſed in the hearty belief, and mindfulneſs of this grace in Chriſt, and ſo ſtayed on his name, is not then left to reflect back into it ſelf, to draw up its conſolation, and hope, from its being ſuch a beleever, but is filled with ſtrong conſolation, and hope, through the grace underſtood and perceived in Chriſt; while the heart is only minding him that is the ground, and object

of

of hope, the hope is begot, and ſtrengthened in a Divine and Spiritual way, through the opening of that name, and ſhedding abroad his love in the heart therein; ſo that Jeſus Chriſt received by faith in his teſtimony, and not their receit of him, is unto them, and in their hearts the hope of glory, the ground and foundation of it, and he from whom viewed it ſprings, and in whom it it. And that after the ſame conſideration of him, as hee is in the Goſpel preached to every man; *He that ſpared not his owne Sonne, but delivered him up for us all, how ſhall he not with him freely give us all things.* See *Rom.* 5. 5 - 10. & 8. 32. *Col.* 1. 26, 27. *Gal.* 2. 20. *Joh.* 6, 51. And ſuch is the truth and excellency of this name of God in Chriſt, that they that know it will truſt in it, if any man whatever did know, own, liſten, and ſeek to its according to the diſcoveries of it brought him, it would beget truſt, and hope, of which he ſhould not be aſhamed; it quickens to new and living hope, through the reſurrection of Jeſus Chriſt from the dead.

Again, in this faith of the operation of God their expectation is ſo in him, even of all things pertaining to life, and godlineſs to be now given, with him, not without him, or in any other way; but through the knowledge of him, whom he ſpared not, but delivered up for us all, that even that hope retained in them purifies their hearts from ways of iniquity, in which preſumptuouſly growing careleſs, or wandering from him, they might miſcarry, and fayl of the grace of God, ſo as they are inſtructed, and admoniſhed by it to give diligence, and attend always to read the viſion of God, as written in the face of Chriſt, that ſo they may be ſtrengthened to run, and kept through faith, to the Salvation ready to be revealed in the laſt time. Yea ſuch it is, as from the excellency and grace in the ground of it, as alſo in the way in which it is to be met with, rather to bee choſen then any other way, or rule, and the excellent glory of the end of it, as ſtrengthens them to all patience and long ſuffering with joyfulneſs, and as thoſe that beleeve in him, and look for ſuch things, not to make haſt, to fancy an accompliſhment of the great things hoped for in this day, or to bring about the accompliſhment of Gods promiſes, he that beleeves makes not haſt; Behold his ſoul, that is lifted up, either above the reading of the Viſion of God in Chriſt in his teſtimony given, for guiding his feet in the way of

peace, *that he may run with patience the race set before him*, as *Heb.* 12. 1, 2. or to imagine and boast of an enjoyment of the Vision, so as by seeing and possessing the great things, the glory in the hope of which we are called by the Gospel, or to put to his hand in striving, and fighting for the hasting or bringing forth of Gods righteousness in the things behind. His soul is not upright in him, but *the just shall live by faith.*

In all which considerations it appears, they are in this believing through his name, workers of righteousness, doers of the truth, and therefore truly called, *The righteous.* As well as also,

2 Because they are herein justified in the sight of God, imputed, accounted, and accepted righteous in that perfect righteousness Christ hath wrought, and is become for them with which faith closeth. *By the deeds of the Law shall no man be justified in the sight of God*; but now the righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets, even the righteousness of God by faith of Jesus; that is, by the Preaching, or Doctrine of Jesus: So now, manifested unto all, and upon all them that believe, unto all by way of redundancy, tender, and manifestation, but upon all that believe, even by way of imputation of it to them, and acceptation of them in it; so in the next Chapter, God is said to impute righteousness without works unto them, to accept their persons into delightful favour, and fellowship, by and in the vertue of that perfect righteousness which they have by faith accepted, and so they are made accepted in the Beloved; they are made, or pronounced, and presented good, just, righteous in the sight of God, being found in him; and so it is upon all them that believe, for there is no difference, *for all have sinned, and come short of the glory of God, being justified freely by his grace, through the redemption that is in Jesus.* That (*vers.* 24.) answers to, and shews the reason of both the former branches, (*viz.*) *That the righteousness of God is unto all, and upon all them that believe, though all have sinned, &c.* and so is to be understood in a two-fold sence.

1 The whole Nature is justified in the second man Christ Jesus, that stood for all, to bear their sins, in which all have already sinned, and with which the whole Nature is thence polluted, in that he is justified for them from the sins imputed to him in his Resurrection, and this is freely by his grace through the Redemption

tion in Jesus. 2. All that beleeve, every one of them beleeving what he hath done, and is become for sinners, and so through his Name beleeving on him, are in their particular persons justified freely by his grace, through the redemption that is in him; God accepts them in his Son, and remembers not, nor doth impute to them their former wickedness, or present unprofitableness, but imputeth to them righteousness without works; as in *Acts* 10. 35. 43. that saying, *That in every Nation, he that feareth God, and worketh righteousness, is acccepted with him*, vers. 35. is thus explicated, as fulfilled among those where the Gospel comes, *That through his name, whosoever beleeveth on him shall receive the forgiveness of sins*, vers. 43. So *Acts* 13. 39. *By him all that beleeve are justified from all things, from which they could not be justified by the Law of Moses, they are delivered from under the condemnation of the Wrath, which in respect of the execution of it is yet to come, under which they all abide, that in hearing beleeve not on the Son of God*, 1 Thes. 1. 10. Joh. 3. 18. 36. He justifieth even the ungodly beleeving, and so coming to, and being found in the righteous one, *that being justified freely by his grace, they might be more and more made heirs according to the hope of eternal life given us in Christ, that through the righteousness of God, and our Saviour, they might be made to be meet partakers of the inheritance of the Saints in light*, Rom. 3. 20-22-24 25, 26. & 4. 3, 4, 5. Tit. 3. 4-7. And so,

3 Therefore also are such beleevers on his name called, *The righteous*, because the end and fruit of this righteousness of God, and our Saviour, in which beleeving they are accepted, is also, that through the knowledge and faith thereof the righteousness of the Law might be fulfilled in them, even the righteous affections, and services the Law required, but gave no strength to bring forth, as well as the life and peace it was ordained to, but could not give; that the beleever might bee filled with the fruits of righteousness by Jesus Christ, *Rom.* 8. 2, 3, 4. *Phil.* 1. 10, 11. even the fruites of the Spirit, whose evidence and demonstration is of Christ, in his testimony, bringing forth in the beleeving receiver, *love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance* -- And they that are Christs, have in the light and strength of the Lord, crucified the flesh with the affections and lusts, *That henceforth they should not serve sin*, Rom. 6, Gal. 5. They beleeving with the heart,

that

that God hath raiſed Chriſt from the dead, doe through the grace and power of that beleeved, and beleeved in, receive in a firſt fruits of the Spirit, the end of their faith, even the ſalvation of their ſouls, for with the heart man beleeveth unto righteouſneſs in this ſence alſo; *Giving all diligence through the knowledge of him*, they adde to, or in, their faith vertue; *his goodneſſe, compaſſions, holineſſe, &c.* as manifeſted in Chriſt, frames to ſome likeneſſe, or conformity to him, *in like love, bowels, mercies, holineſſe, &c.* And ſo in their vertue they adde, or proceed to further knowledge, taſtes, and proof of his graciouſneſſe, and therein temperance, and ſo *godlineſſe, brotherly-kindneſs, charity*. Hence it is the Apoſtles would have theſe things, namely, *the righteouſneſſe of God, and our Saviour, through which they were made partakers of ſuch precious and operative faith, to bee always had in remembrance, ſeeing hereby they were ſaved, if they kept in memory* 1 Cor. 15. 1 - 4. 2 Pet. 1. 1 - 12, &c. *this Word of faith*, and ſo this faith, that is of the operation of God is not without its works. It works through love, as from the conſideration of Gods love in Chriſt, as the foundation and fountaine of it, whence it hath all its freſh Springs, ſo in a channel of love towards God and man. It ſavours therefore of ignorance of the righteouſneſs of God, and our Saviour, and of the precioufneſſe of this faith of Gods operation through it, when any ſay to us, That it is not enough for us with the heart to beleeve, and cloſe with Gods teſtimony concerning Chriſt; but we muſt alſo look for the work of the Spirit inwardly, to quicken, ſave, and ſanctifie us; ſuch ſayings at leaſt ſignifie, that the work of the Spirit for quickning, ſaving, and ſanctifying the ſoul, is another thing beſides, and divided from this teſtimony, and not certainly met with in this way of beleeving, and having the heart and minde exerciſed and ſtayed on that name, and grace of his beleeved, ſo that a man may with his heart beleeve, and confeſſe, that God hath raiſed Chriſt from the dead, and yet not therein experiment the quickning and ſaving work of the Spirit; contrary to *Rom.* 10. 9, 10. 1 *Cor.* 15. and ſo doe indeed lead beleevers, having begun in the Spirit, to ſeek to bee made perfect by the fleſh. True it is, a man may ſay he hath faith, when yet his faith hath no works, nor ſpirit left in it, only an empty and idle opinionating ſuch a thing, or profeſſing to beleeve it as true, without any hearty mindfulneſſe of the importance, or

grace

grace of the truth he pretends to beleeve. And of ſuch a faith *James* ſaith, *Can it ſave? faith if it have no works is dead*; a ſpiritleſſe, and unprofitable thing being alone, yea, even that faith is ſignified by him, to be nothing elſe but a dead Carcaſſe, pretence, outſide profeſſion, or ſhew of that which indeed is not, or not with the heart, not kept in beleeving remembrance and mindfulneſſe, for even there he ſignifies, that if it were unfeigned, or with the heart, according to the diſcoveries given, leſſe or more, it would work ſavingly, like as the ſame Propoſitions beleeved to be true by the Devils, works horror, becauſe they ſpeak as much againſt them, as they doe for man; even ſo man, any of mankind beleeving with the heart, it would be unto righteouſneſſe, *Let God bee true, and every man a liar*; if any ſay, hee ſtedfaſtly, and with his heart beleeves the truth, and greatneſſe of Gods love to manward, as manifeſted in Chriſt, and yet perceives no ſuch preciouſneſſe in Chriſt, and his teſtimony, as to move him according to his meaſure, *to count all things but loſſe for the excellency of the knowledge of Jeſus Chriſt*; but eaſily liſtens to, and admires the pretended excellencies of other ſpirits, that lift not up the Son of Man according to the Apoſtles Doctrine, but privily ſome other thing, or work in his ſtead, or embraces, and cleaves to the things of this preſent world, nor is moved with like love and compaſſion towards men from the grace in Chriſt beleeved, nor united in heart with them that fear his Name, and call upon him in truth, to know and own them as brethren, and ſtrive together with them for the faith of the Goſpel, but hath left his firſt Love, or elſe hath not yet ſo received the love of the truth as to ſave him; let us not acknowledge his ſayings to bee true, that he doth ſo unfeignedly beleeve the truth as it is in Jeſus, for ſo we ſhall render God a Lyar, and his Word without effect: but *let God be true, and every man a Lyar*, for that grace of God that bringeth ſalvation to all men, teacheth us, *That denying ungodlineſſe and worldly luſts, we ſhould live righteouſly, ſoberly, and godly in this preſent world, looking for that bleſſed hope, and glorious appearing of the mighty God, and our Saviour.*

Let none of us therefore be moved to mean thoughts of the efficacy of the word of faith, becauſe we, or others prove it not, while we think and ſay we beleeve, that thence we ſhould ſlight that as vain, and run to ſome other way to wait for the Spirit, or

for perfecting what was begun by the Spirit in the hearing of faith; but let us judge our selves of wavering, unconstancy, or double-mindedness, and of neglect of that so great Salvation, and having itching ears after something sutable to our divers lusts, and let us suffer our hearts by the grace of God, while yet admonishing and striving with us, to be more fixed trusting in the Lord, without guile or waveringness, seeking righteousness in Jesus, through the knowledge and faith of him, through which he gives all things pertaining to life and godliness, *Let us give more earnest heed to the things we have heard, in the word of the truth of the Gospel, least at any time we let them slip.* Consider that love of God to mankind appearing in and through Christ saved the Apostles, and so, and therein they had the washing of regeneration, and the renewing of the Holy Ghost shed on them abundantly through Jesus Christ, and that Gospel of Christ is the power of God to salvation to every one that beleeveth, for therein is the righteousness of God revealed from faith to faith, as it is written, *The just shall live by faith.*

And to this answers the other descriptions of the righteous ones in this text; They are merciful men, or men of kindness, or godliness. Men filled and seasoned, with the apprehension and perswasion of the mercies, compassions, and kindness of God to sinners, to the unkind, and evil, and of that as discovered in the face of Christ, where he is to be truly known and worshipped. And so of his good will in Christ, begotten through the word of truth, to their faith and hope in him, and joy in hope of the glory to be revealed, and patience in tribulations, and thence moved and filled with bowels and mercies, compassions, and kindness, answerable to that they beleeve, and perceive to be in God towards others, even towards all in blindness and distresse, yea to the unkind and evil, the love of Christ constraining them, to perswade them to be reconciled to God in Christ, and to seek their good by all means within their capacity, and with all earnestness, knowing also the terrour of the Lord; because they thus judge, *That if one dyed for all, then were all dead, and that he dyed for all, that they which live should not henceforth live to themselves, but to him that dyed for them, and rose again*; yea hence also they are filled with delightful love of, and desire of fellowship with those that call on the name

name of the Lord out of a pure heart, and with bowels of mercies, humbleneſſe of mind, meekneſſe, and goodneſſe one towards another, and towards all men, anſwerable to the kindneſſe and mercies of God in Chriſt.

And ſo, if we read it, men of godlineſſe, it will come to the ſame, for they are the right and true worſhippers of God, *Who worſhip the Father in ſpirit and truth*, and ſuch the Father ſeeks to worſhip him; they worſhip, adore, honour, magnifie, beleeve, and truſt in him, in the Spirit, that is, in the light and power of, and according to the teſtimony of Jeſus, and of Gods glory, as ſhined in his face; which teſtimony the Holy Ghoſt hath given, and in it, his evidence, and demonſtration of Chriſt, and of the Father, is. And therefore when we are called upon to godlineſſe, or to worſhip God, that teſtimony of Jeſus is ſaid to be the ſpirit of Prophecy, in, and according to which we are to worſhip, *Rev.* 19. 10. and ſo they in that light and ſtrength of the Spirit have their rejoycing in Chriſt Jeſus [*The truth*] *And have no confidence in the fleſh*, Joh. 4. 23, 24. & 5. 23, 24. Phil. 3. 3. and in this true worſhip and fear of the Lord, they are made partakers of the Divine Nature, in intereſt in it, union, or fellowſhip with it, conforming to it, ſo as by Chriſt through faith, ſo as thereby they goe on purging themſelves from all filthineſſe of fleſh, and ſpirit, perfecting holineſſe in the fear of the *Lord*, 2 *Corinth.* 6. 16-18. & 7. 1. purifying their hearts through beleef of the truth, and retaining the hope of it in them to unfeigned love of the brethren, and to more freedome from the intanglements, and cares of this world, as thoſe that are preſſing after the mark of the price of the high calling of God in Chriſt Jeſus, which pure religion, and undefiled, brings forth its fruit, in their viſiting the Sick, the Widdows, and fatherleſſe in their affliction, and keeping themſelves unſpotted in the world; ſo as they walking in the Spirit (though they have fleſh warring in them) are by the light and power of the Spirit in the teſtimony of Jeſus, kept from fulfilling the luſts of the fleſh, and ſo preſerved blameleſſe unto the day of Chriſt, *Rom.* 6. & 8. 1-13. *Gal.* 5.

And to this agrees that two-fold deſcription of the Perſons that ſhall aſcend into the hill of the Lord, and ſtand in his holy place, *Pſal.* 24. 3, 4, 6. The firſt is, *He that hath clean hands, and a pure*

hearts, that hath not lift up his ſoul to vanity, nor ſworn deceitfully, for though *there is none righteous, no not one,* but *all have ſinned, and are wholly polluted, and unclean,* yet this truth remains for ever, *Without holineſs no man ſhall ſee the Lord*; ſo that if there be not ſome way in which men may be made again the righteouſneſs of God, and made partaker of his holineſs, they muſt all bee ſhut out for ever from God, under the curſe of the Law; but *God hath made his Son that knew no ſin, to be ſin for us, that we might be made the righteouſneſs of God in him*; and according to that rule the ſixth verſe of that Pſalme gives us the next, and fundamental deſcription of the ſubjects of the glorious priviledge fore-mentioned, or rather the deſcription of thoſe Perſons, in whom the truth of the former deſcription is found, and ſo an anſwer to the queſtion, *Who are the righteous? This is the generation of them that ſeek him, that ſeek thy face O Jacob*, or, O God of *Jacob*; that ſeek the Lord for righteouſneſſe and ſtrength, that through his Name beleeving in him, ſeek righteouſneſſe by faith in Jeſus, as *Iſa.* 55. 3, 4, 5, 6. & 45. 22. 24, 25. *Rom.* 9. 30. and as before is ſhewed by the Scriptures, *On them comes that bleſſedneſſe of Gods not imputing former iniquities, but imputing righteouſneſſe without works*, Rom. 3. 25, 26. & 4. 3. 6. yet they through the underſtanding and faith of Jeſus, have their hearts ſprinkled from an evil Conſcience, and their whole man in all their actings, and converſation, therein continually waſhed with that pure water of the love of God, through the blood of Chriſt ſhed abroad in their heart, *Heb.* 10. 19-22. 1 *Pet.* 1. 18-22. that in the iſſue they may be preſented without ſpot, or wrinckle, or any ſuch thing, *Epheſ.* 5. 26, 27. *Col.* 1. 21, 22, 23.

And truly this large deſcription, and explication of the righteous, and merciful men, or men of kindneſs, and godlineſs, gives us a true character of him, whoſe being taken from us, occaſioned this Diſcourſe.

We come in the next place to conſider.

2 In what ſence they may be ſaid to periſh, and when they ſo doe. Here give me leave for our inſtruction and encouragement, Firſt, to propound to conſideration, in what ſence they periſh not; in reſpect of themſelves, or as with reference to their hope towards God; *They periſh not*, they for their parts *are not driven away, or cut off from God, or from their hope in death*; the wicked dying

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in his ſins, even in his ſtubborn refuſall of him that came to ſave him from his ſins, and ſo out of Chriſt, he is therein driven away in his wickedneſs, cut off, and ſhut out from God, and from the hope of a better life, and from all opportunities of ever being made partaker of that hope; doth not their excellency which is in them, even their hope goe away, and periſh with them? They dye without wiſdome; *But the righteous hath hope in his death*; hee retaines, or holds his hope and joy even in death, yea then goes to a more full enjoyment of it, *Prov.* 14. 32. Whence our Saviour ſaith, *If a man keep my ſayings, he ſhall never ſee death*; hee ſhall never dye, in the full, and proper ſence of the word, he ſhall not in, or by death be ſeparated, or cut off from God, or from his hope and portion in him, *Joh.* 8. 51. & 11. 26. but from thenceforth ſhall be more eſpecially bleſſed in, and with his preſence, and with more immediate, and uninterrupted fellowſhip with him in ſpirit, even while out of the body, and while that ſleeps in the duſt; whence the Apoſtle deſired, in reſpect of himſelf, much rather to depart out of the body, out of the fleſh, that he might enjoy that more immediate, and free preſence of, & fellowſhip with Chriſt, which to him would be farre better, 2 *Cor.* 5. 1 - 6 - 8. *Phil.* 1. 20. 23. neither are their bodies though reſting in Death, and ſo ſleeping in the duſt of the earth, loſt, cut off, or periſhed, as indeed they ſhould be if there were no Reſurrection of the Dead, as the Apoſtle reaſons, 1 *Cor.* 15. 18, &c.

If Chriſt be not raiſed, and ſo, *If the dead riſe not, then thoſe which are fallen aſleep in Chriſt are periſhed*; *If in this life only we had hope in Chriſt, we were of all men moſt miſerable*; then indeed there had been ſome ground for, and truth in their ſaying, *Ezek.* 37. 11. *Behold our bones are dryed, our hope is loſt, and we are cut off for our parts*; *for even thoſe that having ſeen thoſe great and precious promiſes afarre off, which were before confirmed of God in Chriſt, and were perſwaded of them: and embraced them, yet dyed, not having received them.* But what ſaith the anſwer of God to them, *verſ.* 12. *Behold O my people, I will open your Graves, and cauſe you to come up out of your Graves, and bring you into the Land of Iſrael, &c.* And now alſo for the confirmation of our faith, the ground of it is actually come forth and manifeſted, *Chriſt is riſen from the dead, and become the firſt fruits of them that ſleep, for ſince by man*, even by the offence and diſobedience

of one man, *sin*, and so death by sin, the first death *reigneth in all men, and so it is appointed to the whole kind once to dye*, though all shall not sleep, or rest in death, some of this Body of righteous ones, shall survive at the Personal appearance of Christ in his glory, and they shall immediately, and on a sudden bee changed, and passe through death, yet so as therein they shall dye, though not sleep, or rest in death; Death is passed on all in the ordinance and appointment of God, by reason of the Sin entring by one man, *even so by man* (*viz.*) by the obedience and righteousnes of one man, Jesus Christ, in which the transgression of the first one man, in which all have sinned, and the sin and sinfulnes thence entring into, and over-spreading the whole Nature, is so finished, and made an end of in the Court of Heaven, or purged, and put away from before the Father, that no man shall eternally perish, or bee separated from God in it; nor are they left under the power of that Judgement of Banishment, the curse of the Law; but all Judgement committed to the *Son*, and he impowred to execute Judgement also, because he is the Son of Man; by him is the Assurance and certainty of the Resurrection of the dead, *For as in* Adam *all dye*, even in the influence & demerit, as the fruit of his transgression, *even so in Christ*, in the merit, influence and vertue, and as the fruit of his Righteousnes *shall all be made alive*; raised out of the first Death, that they may all appear before his Judgement Seat, to be judged according to the rule of his Gospel; all shall bee raised by him, but every man in his own order. Christ the first fruits being already raised from the dead, afterwards, namely, immediately at the time of his second Personal coming, those that are his peculiar ones, the righteous Nation that keepeth the truth, those in whose heart the Spirit of him that raised up Jesus from the dead, (in that evidence, and demonstration of him in his testimony) dwells, to the quickning their spirits now, or making them to live to God, while yet the body is dead because of sin, shall then have their mortal bodies quickned, even raised from the dead by the same spirit that now dwells in them; and shall then, in their souls, and bodies reunited in that blessed and glorious Resurrection of the Just, enter together with him into the everlasting possession of the joy and glory of their Lord. And this is that which is called, *The first Resurrection*, Rev. 20. 4-6. 1 Thess. 4. 16. the

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reſt of the Dead, *John* in that Viſion of things to come, ſaw, lived not again till the thouſand years of Chriſts Perſonal Reign on earth, with the children of the firſt Reſurrection were finiſhed.

In which time there ſhall be new Heaven, and new Earth, and the new Jeruſalem come down from God out of Heaven, and all things made new, and a perfectly righteous and glorious Kingdome and Government, *Revel.* 21. 1 - 7. *Iſa.* 65. 16 - 19. & 66. 22. & 11. & 32. 1 - 5. *Pſal.* 72. *And the Lord ſhall be one, and his name one throughout all the earth*, Zach. 14. 9. *And the knowledge of the Lord ſhall cover the earth, as the waters cover the Sea*, Hab. 2. 14. And there ſhall be great and wonderful Converſions, and daily flocking in with joy, as Doves to their windows, to the Name of the Lord in *Jeruſalem*, of the Nations of them that are ſaved from the former deſolating Judgements and Conſumptions, among which alſo the natural *Iſraelites* then ſurviving ſhall be chief, to fill the face of the world with fruit againe, and to be Subjects of this glorious Kingdome (for all the children of the firſt Reſurrection of Jews and Gentiles ſhall be Reigners) And to walk in the light of the new Jeruſalem, *They ſhall flow together to the name of the Lord in Sion*, Iſa. 2. Mich. 4. Iſa. 9. 4, 5, 6. & 24. 13, 14. & 66. 19. &c. Zach. 2. 11. & 8. 22. & 16. Rev. 21. 24. Pſal. 102. and though there ſhall bee no more Death, nor fruits of Sin in the New Jeruſalem, or upon the Children of the Reſurrection, *Revel.* 21. 3, 4. no nor Night, nor need of the Sun or Moon to that City, when yet the glory and brightneſs of them (in that reſtitution of all things) ſhall be ſeven fold to what it is, and ſo uſeful in and to all the world beſides, the ſubjects of this glorious Kingdome, *Iſa.* 30. 26. & 60. 19. &c. *Rev.* 21. 22, 23, 25. Neither ſhall there be any more wars, or tumults among the Nations one againſt another in the time of that glorious Kingdom, *Iſa.* 2. 4. nor ſhall there be that heavie Bondage of corruption remaining on the Creature, or enmity betweene them that is now, *Iſa.* 11. *Rom.* 8. 19 - 25. *Acts* 3. 20, 21. and ſo none of thoſe poyſonous Infections, or unnatural Diſeaſes, or untimely Deaths, that now are common to man, ſhall be then common to any, or accidentally, or caſually befall them; yet as there ſhall be extraordinary and immediate Judgements from God then falling on thoſe Nations, Families, and Perſons that will not voluntarily ſerve under this Government, and come up to worſhip

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the Name of the Lord in *Jeruſalem*, even to the cutting them off, *Iſa.* 60. 12. *Zach.* 14. 16 - 19. even ſo there may, yea there muſt needs bee ſome remainders of mortality, and the Natural death generally on the people, the Subjects of this glorious Kingdome, the people that ſhall then be left of the Nations, and that ſhall then be created, or born to praiſe the Lord, who yet have not paſſed through that change. According to Gods appointment, *All muſt once dye*, amongſt which ſome will bee found even then dying in their ſins, not coming up to worſhip the Lord, and his Name in *Sion* at *Jeruſalem* (in Chriſt, and the children of the Reſurrection) as proclaimed and ſhining forth from that great City, that ſhall be the glory of all Lands; and others dying in the Lord (as *Iſa.* 65. 16, 17 - 20. of which happily ſome may immediately be changed, and faſhioned into the likeneſſe of his glorious Body: but ſome even of them ſhall ſtay, or reſt in death until that great and general Reſurrection that ſhall be after the finiſhing of that thouſand years, for in that Reſurrection it is evidently ſignified, that there ſhall be ſome found written in the Book of Life, *Revel.* 20. 12 - 15. and they muſt needs be of them that lived, and dyed in the time of that thouſand years, or were immediately changed in the finiſhing of the ſame; for all that ſlept in Chriſt before that day of Chriſts appearing in his glory, and the ſurvivers of that body then were brought together with him, to the inheriting & reigning in that glorious Kingdome. *Then after that cometh the end, when he ſhall have delivered up the Kingdome to God, even the Father, when he ſhall have put down all rule, and all authority, and power, for he muſt reign in this* Mediatorial, and Davidical Kingdom, *till he have put all his enemies under his feet, the laſt enemy that ſhall be deſtroyed is Death*, which though perfectly deſtroyed in the children of the firſt Reſurrection, in the beginning of that glorious day, even immediately in his deſcending, or coming down from Heaven, yet not wholly deſtroyed from being an enemy, while it holds the wicked from their everlaſting puniſhment, and vengeance, in which God ſhall be glorified, and the righteous ſhall glory for ever; and while alſo it detains ſome of thoſe worſhippers of him, whoſe names (as ſuch) are written in the Book of Life from the foundation of the world, even ſuch of them as dyed in that time of his reign on the earth, from the poſſeſſion of their utmoſt happineſſe.

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Therefore in the concluſion of that day of his Reign, or of that manner of Adminiſtration of the Kingdome (for the Kingdome, and the glory of it is everlaſting, and never ſhall have end) all the reſt of the dead, ſmall and great ſhall be raiſed by him out of their Graves, and from the diſappearing ſtate of Death, and ſhall appear before his Judgement Seat. This is the ſecond, and laſt Reſurrection, *Revel.* 20.

So that there ſhall be a general Reſurrection of the juſt, and unjuſt, which in both parts our Saviour diſtinguiſheth from that firſt fruites of quickning of the ſpirit, from that death in ſins and treſpaſſes, which is now effected by the light and power of the Goſpel in them that in hearing hear, of which work of Spiritual quickning now, having ſpoken in *Joh.* 5. 25. hee adds *verſ.* 28. *Marvel not at this* (as who ſhould ſay, that which I ſhall now tell you of is not only another, but a greater work, and ſo a greater and more glorious evidence of the vertue and power of the voyce of the Son of Man) *for the hour is coming* (he ſaith not and now is, as of the former work, *verſ.* 25. in which leaving out that Clauſe here, having added it to the former, he fully ſignifies that it is not now; and yet here he ſpeaks of the whole and general Reſurrection of the Dead in both the parts, firſt and ſecond) in which, *all that are in the Graves* (or in the diſappearing ſtate of death) *ſhall hear the voyce of the Son of Man* (in an immediate, wonderful, and mighty putting forth of it) *and ſhall come forth, they that have done good, to the reſurrection of life, and they that have done evil, to the reſurrection of Damnation.*

And of this Reſurrection in both parts (and at both times as in the other Scriptures) Chriſt is in the Name of the Father the only foundation, and Author, even as the Son of Man; for had he not dyed, roſe, and revived for them all, and therein by himſelf purged our ſin: in which we had all ſinned, and were become ſinful, and dead, he could not have been our Lord, and Judge, according to the rule of the Goſpel, *Rom.* 14. 9. *Joh.* 5. 22-27. nor could any have been raiſed from the firſt Death, and brought before his Judgement Seat by him, if he had not by the grace of God taſted Death for them. Therefore with reſpect to that general Reſurrection at the laſt Day, confeſſed by *Martha*, Joh. 11. our Saviour ſaith, *I am the reſurrection*, verſ. 25. The Foundation and Author of

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that general Reſurrection in the laſt day, both of juſt and unjuſt; and ſo he is the life from the dead, that eternal life which was with the Father for men, and is now manifeſted, that it may bee known and enjoyed; he is the Author, Fountain, and in a ſence, the matter of it, as delivered to Death for our offences, and raiſed again for our Juſtification; therefore, *whoſoever believeth in him, though he were dead*, yea though they dye in common with others, *yet ſhall he live, and he that liveth and believeth on him ſhall never dye*, (as before ſaid, in the full and proper ſence of the word) the firſt Death being aboliſhed, and they by him delivered from that wrath, which in reſpect of the execution of it, is yet to come on them that know not God, nor obey to his Goſpel; they are not cut off from him, or from their hope in death, as others are, yea he being the Reſurrection, they his peculiar Treaſure, muſt needs have the firſtneſſe, and bleſſedneſs of that, yea they in having him by faith in his name (as *Joh.* 1. 12. *Epheſ.* 3. 17. 1 *Joh.* 5. 10. 12, 13.) have part in the firſt reſurrection in the knowledge, faith, and hope of it in him; and the righteouſneſſe of God, and our Saviour, is ingaged for the making them partakers of it actually in themſelves, in the accompliſhing it upon them together in his time, for which they are all waiters till that Perſonal appearance of the Lord in his glory, which hee now being raiſed from the dead actually poſſeſſeth, and holdeth for them in Heaven with the Father, and ſo is to, and in them, by faith, the hope of it; which hope they having in him, it makes them confident, and patient in waiting for the enjoyment of it, *Rom.* 8. 23, 24, 25. 2 *Cor.* 4. 13. & 5. 1 - 6, 7. *Heb.* 6. 19, 20.

So that they periſh not, nor are at all cut off from their bleſſedneſſe by death, but from henceforth more bleſſed, and ſealed up to the full enjoyment of that bleſſedneſſe, and holineſſe with him for ever, even the perfect blotting out, and delivering them from all their tranſgreſſions, and the fruits of them, and the making them perfectly like him in holineſſe, and glory in ſoul and body for ever, in that time and ſtate of the firſt reſurrection, in which they ſhall be perfectly delivered from the firſt Death, to the full enjoyment and poſſeſſion of everlaſting life; in the knowledge, faith, and hope of which, their ſpirits now are made alive, or in part quickned from that Death in ſins and treſpaſſes (which is but

but a part of that firſt Death that paſſed on all men at firſt by Sin, while yet their bodies are dead becauſe of ſin, which alſo in that day of Chriſt ſhall be raiſed up together by him, and the ſecond Death ſhall have no power on them; his teſtimony having been beleeved by them in their day, and through it they being found in him, ſhall not be found naked to the ſecond Death, and if not to that, then to no following death or miſery for ever; for we read, or hear of no third Death, unleſs in ſome unlearned diſtinctions, not found or known in the Scriptures, which diſtinctions doe render the Natural and Bodily death, in which it is appointed to men once to dye, to be the ſecond Death, whereas indeed it is but the finiſhing of the firſt Death on the Body, or its full ſeizure on it, and that which the Holy Ghoſt calls the Second Death, they call the Third; in which rendering the Natural Death of the body to be the Second Death. They intimately deny the Reſurrection of the body from that Death; for Scripture informeth us, that *out of the Second Death there is no reſurrection or redemption*, and doe therein render that which they call the third Death, to have no terrour, torment, or puniſhment in it to be felt, and ſuſtained by the body (for that can be capable of no ſuch thing if it never be raiſed) but at moſt by the Spirit only, without the Body, in which the evil deeds were done; and ſo this diſtinction renders that which Scripture knows by no other name but *The Second Death* (though by them called the Third) to be much eaſier than the Firſt, for that did ſeize, not on the ſpirit or ſoul only, but on the body alſo. But the Scripture every where repreſents it infinitely worſe, and more dreadful in every conſideration, and to be ſuffered for ever in ſoul and body together, when the body ſhall bee raiſed from the firſt death in that reſurrection of Damnation, in which it ſhall be rendered capable of ſuffering everlaſting and unſpeakable vengeance and torment, according to the infinite grace now abuſed by them, for according to his fear, or grace, and name in Chriſt, that he might be feared by men now, ſuch his wrath and terrour then againſt his enemies, *Pſal.* 90. 11. 2 *Cor.* 5. 10, 11. 14, 15. 20, 21. *Heb.* 2. 1 - 4. and who then can comprehend the greatneſs and power of it, when though they ſhall ſuffer the utmoſt horrour, anguiſh, and torment that an utter ſeparation from God, and wrath deſerved, by treading under foot his Son, count-

ing his Bloud an unholy thing, and in all this, offering deſpite to his Spirit, being poured out to the utmoſt, may occaſion to them; yet nothing ſhall make either ſoul or body ceaſe to be, or be ſeparated any more as they were in the firſt Death, that there ſhould ever be any releaſe, abatement, or intermiſſion in the whole, or in part, of that weeping, wayling, and gnaſhing of teeth world without end; yea their worm dyeth not, and their fire is not quenched, nor is there any darkneſs, or ſhadow of death, in which the workers of iniquity may hide themſelves. O then it will appear, that *Bleſſed are all they that truſt in him*; yea therefore from henceforth, *Bleſſed are the dead which dye in the Lord*, they having part in the firſt Reſurrection, this ſecond Death ſhall have no power on them.

On the other hand, they that in death, which terminates the gathering time and ſpace of repentance, are found out of the Lord, dying in their ſins, they are then, and thence for ever blotted out of the Book of Life, cut off from all hopes of ever attaining, or having part in the firſt Reſurrection; though they ſhall be all of them raiſed, and made alive from the firſt death, and then, and therein brought to the clear ſight, and acknowledgement of the truth of the grace of God in the Lordſhip of Chriſt, through his death, ſometimes, and while it was due time bringing Salvation to them; that which here they wilfully rejected when light came to them, and which if it had been now received in its own light and power bringing Salvation, would have been to their everlaſting comfort, in the quickning them to a new and living hope through the reſurrection of Chriſt; they ſhall then confeſs to the glory of God, and clearing his Juſtice, in judging them for ever according to the rule of his Goſpel to a ſecond and never dying death, infinitely worſe than the firſt, and in ſealing them up in Priſon from the time of their filling up the meaſure of their ſin of that nature, which is at the utmoſt, at the time of the end of their Natural life, when he hath done ſtriving with them, and waiting to be gracious, I ſay, in his ſealing them up in priſon from ſuch time to that dreadful Judgement, *Iſa.* 45. 23, *Phil.* 2. 10, 11. *Rom.* 3. 4.

From which time they are ſhut up under the ſentence and condemnation of that ſecond Death, and ſo in reſpect of their ſtate and

and condition, are from thence Trees twice dead, pluckt up by the roots, though the wrath, in respect of the full and most dreadful execution of it, on soul and body for ever, is yet to come, so that in death they perish for ever from the presence of the Lord, and from his favour, in which is life; the wicked is driven away in his wickedness, but the righteous hath hope in his death.

So then, they that are fallen asleep in Christ are not perished, or cut off for their parts, no not from their union with Christ, by vertue of which, even their bodies that sleep in the dust shall bee first raised even to the resurrection of life, yea they are from henceforth and more then ever blessed, the day of their death infinitely better to them, than the day that they were born. We come next to consider, in what sence such persons may be said to perish, and when they so doe; and this we shall finde explicated to us in the other expressions of this chastisement in this verse, as compared with other Scriptures, they are said to perish from the earth, to cease, and fail from among men that yet survive, when by Death they are taken away from them, they having no more a portion in any thing done under the Sun, nor capacity of being helpful to the survivers in any knowledge, wisdome, or work, for in death there is no remembrance or commemoration of him among the survivers; in the Grave who shall give him thanks, or praise him to others, yet living, or shew forth their hoping in his truth; *The living, the living he shall praise thee* (saith *Hezekiah*) *as I doe this day, the Fathers to the Children shall make known thy truth*; which explicates in what sence the dead praise him not, nor hope for his truth, that is, they celebrate not his praises among the survivors, nor are capable of exercising or shewing forth their hoping in his truth to them-ward, or among them, they cannot make known his truth to them, and so not praise him as he did then, the Fathers to the Children, *Eccl.* 9.10. *Psa.* 6.5. *Isa.* 38.18,19. for otherwise in respect of themselves, and to God ward, the dead in Christ even in these respects doe live, they retain their hope in death, and joy in it; yea they enter into a more full and peaceable enjoyment of it in spirit, their spirits are made perfect, each one walking in his uprightness, and are still confidently expecting, longing, and waiting for that day of full Redemption, even the redemption of their body, and the judging and revenging their sufferings and wrongs on

them that dwell on the earth, crying, *Lord, how long*, Prov. 14. 32. *Isa.* 57. 2. *Heb.* 12. 23. Revel. 6. 9, 10, 11. They are with Christ, which to them is farre better, as is shewed before; but they are dead to us, and can no longer in their persons be profitable to us, which made the Apostles and Prophets in their longing desire of the good of all, and for the furtherance of the Gospel among men, and that the truth of it might remain with those that had received it, so much desire to abide with them, even to abide in the flesh in this body, though so much to their own disadvantage, preferring others good before their own; in death they perish, cease, and depart from us, and are out of capacity of being helpful to us.

And yet further, These Scriptures; *The Righteous perisheth, the good man is perished out of the Earth*, and so the cause of grief here lamented, is not verified simply in the taking away one, or diverse of the Righteous by death; but when also they are taken away at such a time, and in such manner, as that there is none of like faithfulnesse to God, and kindnesse to men left in the place, or places where they lived, to survive them, or at least none in their room, or stead: But that if one or more of them be taken away, there is so many the lesse of that Generation, or Righteous Nation that keepeth the Truth, left in the midst of the crooked, and perverse Nation, to shine as lights in the world: Most sadly and fully is it verified, when there is none left in the place, or places, whence they are taken; and thus is this matter of lamentation explicated in the expressions of it in other Scriptures, as *Psal*, 12. 1. *Help Lord, for the godly man ceaseth, the faithful fail from among the children of men*; so *Micah* 7. 1, 2. *Woe is mee, for I am as when they have gathered the Summer fruits, as the Grape gleanings of the Vintage, no cluster, &c. The good man is perished out of the Earth, and there is none upright among men:* Oh that the matter of this sad complaint were not too sadly verified amongst us, and in this place at this time. These things being thus opened, wee shall briefly demonstrate and explicate the position. That the perishing of the Righteous, the taking away of men of kindnesse, and godlinesse, is a sad correction to the survivers, which God would have laid to heart by them. For proof of this

There needs no more, than the Scriptures already cited, where

we

we ſee that the ſervants of God take it as a heavy chaſtiſement, wo and miſery to themſelves, the taking away of ſuch faithful labourers, and fellow-helpers with them, as were inſtruments of drawing others in, and gathering them together in cluſters, to the acknowledgement, and ſeeking of the name of God in Chriſt; and ſtrivers together with them, for the faith of the Goſpel, and ſo helpers of their faith, and joy. So the Apoſtle *Paul* writing to the *Philippians* concerning *Epaphroditus* (his brother and companion in labours, and fellow-ſouldier; and their meſſenger) That hee had been ſick, nigh unto death, ſaith, that God had mercy on him, the Apoſtle *Paul*, in reſtoring the ſaid *Epaphroditus* again, leſt hee ſhould have ſorrow upon ſorrow, where he plainly ſignifies, that it would have been a very great chaſtiſement, and occaſion of grief and ſorrow to him; if *Epaphroditus* had then been taken away. And how much more heavy is the correction, or judgement, to thoſe ſocieties, or companies of people to whom they were more particularly meſſengers, and ſet as guides to go before them in the word of the Lord; and ſo to the people generally among whom they lived. It is mentioned as a heavy judgement on the Nation, and people of *Iſrael*, wee ſee not our ſignes, there is no more any Prophet, neither is there among us any that knoweth, how long, *Pſa.* 74. 9. and ſo threatned, *Ezek.* 33. *That he would lay the land moſt deſolate*, even *the Mountains of* Iſrael, ſo as when it ſhould come to paſſe, *they ſhould know that a Prophet had been among them* (verſes 28, 29, 33.) Intimating, they ſhould then know, by their being deprived of him, and ſo know what their mercy was they ſleighted, by the want of it. And truly it muſt needs bee a heavy correction and judgement to that place, or people, from amongſt whom the Righteous ſo periſh, or fall from the earth, and from among the children of men. For theſe reaſons,

1 They are ſet in the world, and preſerved in it, and from the evil of it while they are continued in it, for the good of the world, even of all men among whom they live, yea their Perſecutors to be as Inſtruments in Gods hand, for the opening their eyes, and turning them from darkneſs to light, and from the power of Satan to God; *They are the ſalt of the earth, the light of the world, a choſen Generation, that they ſhould ſhew forth the praiſes of him that hath called them out of darkneſſe into his marvellous light, and ſhine as*

lights

lights in the world, by holding forth the Word of life in word and converſation, Joh. 17. 15-18. 23. Acts 26. 17, 18. Matth. 5. 13-16. 1 Pet. 2. 9, 10, &c. Phil. 2. 12, 13, 14, 15, 16. Yea,

2 Their being ſo preſerved in the world, not taken out of it, that is, not ſo taken out, but that there may bee a Generation of them continued ſucceſſively, and they in their ſeveral Ages preſerved, and kept from the evil of the world to the end fore-mentioned, it is one of the maine things for which Jeſus Chriſt appears in the preſence of God, making interceſſion for the good of Tranſgreſſors; therefore while any of them are graciouſly preſerved among any people, it is an evidence of the powerful mediation of Chriſt (whom the Father hears in all his Petitions) yet continued and graciouſly exerciſed for that people, as *Joh.* 17. 15-23. Whence the Apoſtle exhorts, not to receive this grace of God in vain, becauſe God ſaith, *In an accepted time I have heard thee,* that is, Chriſt making interceſſion for them, *in a day of ſalvation I have helped thee*: which he doth, in helping, ſupporting, and preſerving his Servants, to hold forth the Word of Life among others in word and converſation; *Behold, this is the accepted time, this is the day of Salvation,* namely, while they the Ambaſſadors for Chriſt, were inſtructing, exhorting, beſeeching, reproving, &c. while their mouth was open, their heart enlarged, &c. 2 *Cor.* 6. 1, 2, 11. with Chap. 5. 20.

Theſe conſiderations demonſtrate, the Righteous periſhing and failing from among a people, to bee a heavy correction and judgement, even of this nature.

1 Such as in which God taketh, or is taking away their Candleſtick out of his place, where he had ſet and preſerved it to give light to others, as *Rev.* 2. Yea

2 Such as in which the good man of the houſe appears as riſen, or riſing up out of his place of mercy, and forbearance, in which hee hath been long holding open the door of life; now to ſhut it againſt ſuch a people for ever, if they ſpeedily repent not. Such it is, as in which there is an appearance of the end, or nigh approaching of the end of his time, in which hee is pleading with the Father for ſparing, or letting the fruitleſſe Fig-tree alone, that hee may yet digge about it, and dung it; according to that, *Luk.* 13. 6, 7, 8, 9. like that, *Iſa.* 5. A judgement of a far higher nature, than

than a famine of Bread, *Amos* 8. 11, 12. Theſe are ſuch provi-dences, as in which in ſome meaſure God is declaring men repro-bate ſilver, on whom the bellows is burnt, the lead conſumed, the founder melteth in vain, and therefore fit to bee left as Re-fuſe, and no more pains to be taken with them.

Vſe. The Poſition thus opened, let it admoniſh us to conſider and lay to heart even this ſad providence before it be too late, be-fore the Decree bring forth, and we be as chaffe that paſſeth, &c. *Jeremy* in his *Lamentation*, on ſuch an occaſion, teacheth us to make this uſe of ſuch Providences, *viz. To ſearch and try our waies, and turn to the Lord*, Lam. 3. 39, 40. If when his hand is lifted up, and his Judgements begin ſadly to be powred out upon us, we yet learn righteouſneſs, he will yet bee gracious, and in the midſt of wrath remember mercy; let us then be ſo wiſe as to hear the Rod, and who hath apponted it, conſider the meaning of the Voyce; and that we may underſtand it, let us conſult with the Scriptures, what manner of iniquities are uſually puniſhed with ſuch Judge-ments.

We ſhall finde one great Head of Iniquity that is found in many Brinches, and in divers branches of it, to have been puniſhed with ſuch Judgements, is, *The not diſcerning the Lords Body*; *for this cauſe*, ſaith the Apoſtle, 1 *Cor.* 11. 30. *not only many are weak, and ſickly, but alſo many ſleep*; which though a mercy to them that ſleep in Jeſus, to be ſo taken away from the evil, yet a Judgement to the ſurvivers procured to themſelves, by their not diſcerning the Lords Body.

The Lords Body is firſt and primely his Perſonal Body, and of that he was ſpeaking immediately before, *ver.* 27. yea the com-memoration of that as broken for us, and the infinite grace and ver-tue of the ſufferings ſuſtained therein, is the ſubject matter of his Diſcourſe there.

The Lords Body in a ſecondary ſence is, his Myſtical Body, his Church, thoſe that through the taſtes of his graciouſneſs are built upon him, in whom the poor and rich, bond and free, Brother of high degree, and of low, do meet together, they being all in coming to him through the taſtes of his grace, and ſo in being baptized into him, baptized into one Body, and made to drink into one ſpirit.

Now that not discerning, perceiving, considering, knowing, or owning the Lords Body, that the Holy Ghost charges upon men as their sin, and God judges them for, is not such weakness, or ignorance, as is of necessity through natural frailty, or for want of means and discoveries vouchsafed, but a wilful and rebellious, not knowing, discerning, or taking notice of it, in the evidence and demonstration of the Spirit in the testimony of Jesus, setting it before them, and therein opening the eyes, and lifting up the yoke of Natural thraldome, *Hos.* 11. *This is the condemnation, that when light comes, men love darkness rather, because their deeds are evil, and reproved by the light,* Joh. 3. 19. And so when the righteous, the true worshippers of God in Christ, that are set as Lights in the world, holding forth the word of Life in the demonstration of the Spirit, and with power are lifting up the Son of Man in what hee hath done, and is become for sinners; and the infinite vertue and grace of his Personal sufferings, and Sacrifice, and therein shewing forth his vertues and praises, and so in both preaching not themselves, but Jesus Christ the Lord, and rendring themselves servants to all for his sake, beseeching, alluring, and drawing them in the light and power of his Spirit with them (as *Hos.* 11. *Zach.* 7. 9-12, 13. 2 *Cor.* 5. 14-20. *Phil.* 2. 12-16. 1 *Pet.* 2. 9-13, &c.) even to the most High to consider the Lords Body, and in the grace and power of its vertue and demonstrations to bee reconciled to God; yet none at all will exalt him, but are bent to back-slidings, when so called, allured, drawn, and wrought upon; they will not know, nor regard the Work of the Lord, or the operation of his hands, but despise both him and them for his sake, neglecting so great Salvation.

This iniquity is found in many Branches, as we shall see in this, and the other Scriptures, where these Judgements are bewayled, and the reason of them given; As,

1 When by the righteous and merciful men, the large extent of the infinite grace and vertue of the Lords Death is so commended, and lifted up, that the Lords House, his Temple, where he may bee worshipped, and place of entertainment in his Son, and with them that call upon him in truth, is presented as a house of Prayer for all people, where a rich Feast, and Treasury of all things pertaining to life and godliness is prepared, and set on the Table for them

them all, that all through his grace might come in thither, and eate of his Bread, and drink of the Wine that hee hath mingled, and that whosoever comes by him in the light and power of his drawings, while his grace is bringing Salvation to them, as it doth to all in due time, might be accepted; and therefore graciously inviting them all, as in the Chapters before the text, *Isa.* 55. 1-7. & 56. 7, 8. with *Prov.* 9. *Mat.* 22. 1 *Tim.* 2. 1-8. *Joh.* 3. 14, 15, 16. 2 *Cor.* 5. 14, 15-19, 20, 21. & 6. 1, 2.

Yet men not only set light by it, neglect so great Salvation, make excuses, and will not come, but also wilfully close their eyes, and harden their hearts against this grace of God that brings Salvation to all men; and also like the Beasts of the Field come to devour, forbidding the plaine and faithful preaching of the Gospel of Christ to the world, that through him they might bee saved. In which they please not God, and are contrary to the good of all men, and persisting in this wilful opposition of the grace of God in the Lords Death to all men, they fill up the measure of their sin, till wrath come upon them to the utmost, 1 *Thess.* 2. 15, 16.

And in this way of iniquity are found chiefly, and as Ring-leaders, the Generality of the Watch-men, the Masters, Teachers, and builders that are approved by, and of high account with men, they come chiefly under this charge in the Chapter before the text, *Isa.* 56. 9, 10, &c. His Watch-men, (the Watchmen of their owne setting up and approving) are blinde, and ignorant, not having learned truth as in Jesus, but professing to be wise in Science falsly so called, and thinking thereby to comprehend the things of God in Christ, have erred from the faith, and turned aside to vaine jangling, the generality of them have in all Ages refused, and set at nought that Stone which God hath made, the foundation and head of the corner, *Psal.* 118. 22. *Matth.* 21. 42. with Chap. 22. 1-15. *Joh.* 3. 10. 14-15, &c. *Acts* 4. 11, 12. *Joh.* 7. 48, 49. And where any of them doe see any truth in that Doctrine, that exalts, or lifts up the Son of Man, and Gods glory in him, yet they are dumb, and will not confess it, as *Joh.* 12. 42, 43. *Among the chief Rulers also many beleeved on him, but because of the Pharisees they did not confess him, least they should bee put out of the Synagogue, for they loved the praise of men more then the praise of God;*

yea they generally love to ſlumber, are loath to be ſtirred up, and awakened, to conſider and ſet their hearts to that which might bee for their owne and others good, but lying down to ſleep, doe reject, and ſtop their ears againſt that knowledge of him that comes to awaken them to righteouſneſs, and diſcovers the falſeneſs and vanity of their Dreams. See further what follows of them, in that *Iſa.* 56. with 1 *Tim.* 3-5.

2 Another ſort there are, that doe not ſo much, or directly ſet themſelves to oppoſe the Doctrine of the Grace of God in Chriſt, or the preaching thereof, yet will not diligently mind or conſider it, or the weight, importance, tendency, and inſtructions of it, but doe inwardly ſhun the light and power of it, and harden their hearts againſt the evidence and demonſtration of the Spirit in it, becauſe it diſcovers and reproves their deeds as evil, not ſuffering grace to make them willing in the day of his Power, ſo to receive the love of the Truth as that they might be ſaved by it, doe wilfully reject, and harden their hearts againſt the reproofs of the inſtruction of the Lords Voyce crying unto them, diſcovering, and reproving their Covetouſneſs, Oppreſſion, In-juſtice, Violence, leaſt they ſhould be converted and healed by it. And in this are found chiefly the generality of the rich men, and Rulers of the people; ſee at large *Micha* 6. declaring the procuring cauſe of that Judgement, of the good man periſhing out of the earth, ſuch they were, as that the good man being periſhed, or taken away from among them, the beſt of them was a Bryar, and the moſt upright as a Thorn-hedge, ſee *Chap.* 7. 3, 4, 5. yea in *Ezekiels* time, many of them did ſhew much love and reſpect to the Prophet while hee was among them, and he was to them as a pleaſant Song, yet they would not regard his words to doe them: or to ſuffer their ſaving operation in them, for their heart went after their covetouſnes, and that is there given as the reaſon of the Judgement threatned, in which they ſhould know, that a Prophet had been among them, *Ezek.* 33. 30-33.

3 Others there are, that through the knowledge of God in Chriſt have made ſome eſcape from them that live in errour, and from the pollutions that are in the world through Luſt, and ſome of them have ſtood againſt many ſtrong temptations, and have tried thoſe that ſay they are Apoſtles, and are not, and found them

Lyars,

Lyars, and yet after all this, *turn again with the Dogge to his vomit, and with the Sow to her wallowing in the mire*, leaving their first love to that person, and to the excellent knowledge of him. Some with a more high hand then others, turn from the holy Commandement after knowledge of the truth received, and turning away their ears from the truth, are turned aside to Fables, even to such damnable Heresies, as in which privily under pretence of magnifying him, the Lord that bought them is denied by them; others cleaving to, and embracing this present world, not continuing in, but forsaking the Apostles Doctrine, and Fellowship, not discerning, or considering, and remembring the excellency, grace, and vertue of the Lords Body that was broken for us; and for such like iniquity God threatens the removing of their Candlestick, *Revel.* 2. 1 - 5.

Now if yet we would judge our selves, we should not be further judged of the Lord, if when his hand is lifted up even to destroy, and make an utter desolation, yet if any take notice of it, and say; *I have sinned, and perverted that which was right, and it profited mee not*; then he is gracious, and saith, *Deliver him from going down to the pit, for I have found a ransome*; *If we confess our sins, he is faithfull and just to forgive us our sins, and the bloud of Jesus cleanseth us from all sin, but he that hideth his sin shall not prosper*; hee that being often reproved hardneth his neck, shall suddenly fall, and that without remedy; and this leads us to the next Branch of instruction, namely,

2 That when God so strikes, and yet none lay to heart, or consider it; its an evidence of great hardnesse, and wilful blindnesse in such a people, and a sign and fore-runner of greater judgements. The truth of this is evidenced in the fore-mentioned Scriptures, yet for farther, and more particular demonstration of it. See also, *Isa.* 26. 9. Oh Lord! when thine hand is lifted up, they will not see it, but they shall see, and be ashamed, &c. *Jer.* 5. When God hath threatned, and begun to make desolations (as *chap.* 4. Then he saith, *Run to and fro through the streets and broad places, And see now if you can finde a man, if there be any that executeth judgement, that seeketh the truth, and I will pardon it.* And though they say, *The Lord liveth*, and swear by his Name, surely they swear falsly; *O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction,*

correction, they have made their faces harder than a rock, they have refused to return; and in this also the poor and rich did agree to break the yoke, and burst the bands, as *Psal.* 2. *Therefore a Lion out of the Forrest shall slay them*; A Wolf of the Evenings, that comes privily to devour, like that spirit of Antichrist, and ministers of Satan, Prophesied of to abound in the last days, that come with all deceiveableness of unrighteousness in them that perish, privily bringing in damnable Heresies, denying the Lord that bought them, such an enemy shall spoyl and destroy them; *God shall send them strong delusions* (by giving permissive commission to Satan, as in the case of *Ahab*, 1 King. 22. 19,-- 22.) *that they should believe a lye, that they all might bee damned, who beleeved not the truth, but had pleasure in unrighteousnesse*; Surely his soul shall be avenged on such a Nation as this. See also *Psal.* 78, 64, 65, *&c.*

What then shall wee say, when in stead of laying it to heart, and considering it, and being grieved, many rejoyce, and sport themselves at such judgements, as *Micah* 7. 8. *Isa.* 57, 3, 4. imagining they shall now have their desire, and that the Righteous being taken away, their name, even the good name of God that was upon them, shall perish, as *Psal.* 41. 5, 6, 7. and therefore encourage themselves in their evil wayes, doctrines, and practises, faithful reprovers, that were a terrour to them, being ceased from them; now they say (as *Psal.* 12.) *our tongues are our own, who is Lord over us.* And now as men delivered to do such abominations, they speak vanity, every one with his neighbour, with a flattering lip, and double heart, thinking to prevail with their lip, or doctrine; now to root out the lip of knowledge, encouraging themselves, as if the foundations of the righteous were destroyed, and therefore reproachfully saying to the poor, that hath no helper but God, and yet puts his trust in him, where is now thy God, thy hope, thy confidence -- what can the righteous do? *Mic.* 7. 10. *Psal.* 11. But our God, who is our rock, and foundation is in his holy Temple, in his Son our very present help, and strong Tower of defence to save us, The Lords throne is in Heaven, from whence his eyes behold, his eye lids trye the children of men, hee is a God, by whom actions are weighed in an even ballance, and though hee do not speedily execute judgement against evil works, because hee delights in mercy, and would not that any

should

ſhould periſh, but that all ſhould come to repentance, ſuch his gracious affection towards ſinners, even rebellious ones in this day of his grace, and patience, yet all theſe things are laid up in ſtore with him, ſealed up among his treaſures, and ſhall be brought forth, when every ſecret thing ſhall bee brought to light, and God ſhall manifeſt the counſels of the heart, then no more patience, or forbearance to bee exerciſed towards rebels; the Lord ſhall laugh then at their calamity, and mock when their fear commeth; yea, the Lord himſelf ſhall come, and ten thouſands of his Saints, to execute judgement upon all, and to convince all that are ungodly amongſt them, of all their ungodly deeds, which they have ungodly committed, and of all their hard ſpeeches which ungodly ſinners have ſpoken againſt him, Then the Lord ſhall cut off all flattering lips, and the tongue that ſpeaketh proud things, &c. for to him belongeth vengeance; *their foot ſhall ſlide in due time*, &c. *Deut.* 32. 34, 35, &c. *Jude* 14, 15. In the mean time therefore let us look to him for counſel, and ſee what uſe hee inſtructs us to make of this conſideration, when we ſhall ſee the daies ſo evil, and iniquity thus abounding, and evil men, and deceivers waxing worſe and worſe, by every warning and judgement. Truly then

1 Let them alone, withdraw from them, reprove not a ſcorner, leſt hee hate thee; for hee that reproveth a ſcorner, getteth to himſelf ſhame, he that rebuketh a wicked man, getteth himſelf a blot, though ſtill as grace inſtructs, wee may yet mourn in ſecret for their pride, as *Jer.* 13. 17. And not bee haſty in deſiring the woful day; but let our prayer bee for them, if yet there may bee hope, even when God appears to bee riſing up, as one that will no more be intreated; See *Jer.* 14, & 15.

2 If there be any that will hear, be diligent, and earneſt in ſeaſon, and out of ſeaſon, in inſtructing, and admoniſhing them, while it is to day, not to harden their hearts; rebuke a wiſe man, and hee will love thee, and be yet wiſer, and with meekneſſe inſtruct them that ignorantly oppoſe themſelves, &c.

3 And let us together be admoniſhed 1 In the way of his judgements to wait for the Lord, quietly to bear his indignation, becauſe we have ſinned, and reverently liſtening to him, and ſtanding in awe before him under ſuch teſtimonies of diſpleaſure, knowing that

that he is righteous and faithful, as well as infinite in wisdome, and power, as hee hath manifested himself in that faithful witnesse, setled for ever in Heaven, and in due time hee will bring us forth, and wee shall behold his righteousnesse: Then she that is mine enemy shall bee ashamed, *Micah* 7. 6. 10. And fret not our selves because of evil doers, wait patiently on the Lord, commit our way to him, and hee shall bring it to passe; despise not his chastisement, neither faint when rebuked of him, seeing it is the Lord; The helpers taken from us were no otherwise helpers, but in the *Lord*, and hee hath not taken himself from us in whom is our help. 2 When wee see how the reproaches, and blasphemies of men are increased against him, and do set themselves against the heavens; let the consideration of it, make us more willing to bear them, seeing they are the reproaches of them, that reproach him, that fall on us, and commit vengeance to him. 3 Bee wee stirred up to cry mightily to God for help, *Help Lord, for the godly man ceaseth, the faithful fail from among the children of men*; they speak vanity every one with his neighbour, with a flattering lip, and double heart do they speak; cry therefore with more earnestnesse to God in Christ. 1 For pardon of our iniquities, and healing of our distempers, *Psal.* 41. 4, 5, and 38. 12, -- 16, 17, -- 19. 2 For wisdome in the knowledge of him, and those great things of his Law, that may guide us in a plain path, because of our enemies that watch for our halting, *Psal.* 27. 8 -- 11, &c. And to this purpose also, 4 Let us redeem the present time yet left us, and bee admonished by his judgements to awake to righteousnesse, and not sin against him; for it is a shame for us that wee are yet found so much without the knowledge of him; what, *the summer past, the harvest ended, and yet wee not saved?* Jer. 8. 20. Oh that at least in this day, before it bee wholly past, wee did wisely consider our latter end; yea, the rather because the dayes are evil, redeem the time, and be not unwise, but understanding what the will of the Lord is; and to that purpose, take heed to our selves lest at any time our hearts be overcharged, with surfetting and drunkenesse, or cares of this life, and so the day of death, and of judgement come on us unawares; Be not drunk with Wine of earthly pleasures and cares, wherein is excesse, but be we filled with the Spirit, speaking to our selves, and one another in Psalms, Hymns,

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and ſpiritual ſongs, &c. not forſaking the aſſembling of our ſelves together as the manner of ſome is, but exhorting one another; and ſo much the more, as wee ſee the day approaching, and for our encouragement herein, that we be not ſlothful, but followers of them, who through faith and patience, do already in Spirit inherit the promiſes; Mark the perfect man, and behold the upright; look upon him in the light of Gods teſtimonie, there you ſhall ſee, *That the end of that man is peace*; And this brings us to the laſt inſtruction.

3 That even in theſe ſad judgements to the ſurvivers, there is ſpecial mercy, and choice bleſſedneſſe to thoſe ſo taken away, and that to be conſidered alſo. They are taken away from the evil, or as we read it from the evil to come.

1 They are then taken away from, and do depart out of the fleſh, in its weak and corruptible ſtate, out of a vile, or wretched body, that had ſin in it to be ſtriven againſt, as well as death upon it, *A law in the members warring againſt the law of the minde*; And ſhall not again return to it, until it ſhall be renewed, or given them in a new glorious and incorruptible ſtate, in the firſt reſurrection.

2 They are then taken from an evil generation, that was continually vexing their righteous ſouls, with their unlawful and ungodly doctrines, and practiſes, and ſo from all Satans temptations, and batteries; the accuſer of our brethren is caſt down from Heaven, hee cannot reach the ſpirits of juſt men made perfect, which are with Jeſus, and have finiſhed their warfare, their end is peace.

3 They are taken from the evil, and judgements to come, as *Lot* was pluckt out of *Sodome*, that they may bee out of danger of being defiled with the ſins, procuring ſuch judgements, that ſo they may not partake with them of their plagues, yea, that they may no longer plead for ſparing, and diverting ſuch judgements. Oh heavy judgement to the ſurvivers, yet therein the dead are bleſſed. *Bleſſed are the dead which die in the Lord from henceforth*, yea ſaith the Spirit, *that they may reſt from their labours, combates, and dangers*; and their works follow them.

Uſe 1 This conſideration inſtructs us, that while they are in theſe mortal bodies, they are not taken away from the evil, though

through grace delivered, kept, and daily getting eſcape from the pollutions and intanglements of it, and victory in the continual combate, yet they have ſin in them, as a Law in the members, to ſtrive againſt, even unto blood, to death, and that continual leading them captive, though they minding the things of the Spirit, in the light and power of the grace vouchſafed, are not led captive by it; yea hitherto they have not attained, neither are they perfect, they have not yet apprehended, or laid hold of that for which they are apprehended of Chriſt Jeſus, but are preſſing on to it, expecting the full injoyment in ſoul and body in that bleſſed and firſt reſurrection; in the mean time, in death they are taken away from the evil, but not before, though in a ſenſe they are ſaid to be perfect, or upright ones, that have their hearts fixed to ſeek righteouſneſſe in Jeſus, though much weakneſſe and ſinfulneſſe be yet found in them; they are perfect, as oppoſed to wavieringneſſe, or double-mindedneſſe, and ſo in the way of righteouſneſſe, in which is life, and light increaſing to the perfect day; but in this day, not arrived at their journies end, not perfect as to attainment, but ſtill ſtriving againſt ſin in themſelves, as well as againſt it in others, and ſo have fightings within, and fightings without, as alſo they are groaning under the burden of thoſe weakneſſes, and that death that is yet upon them, and in a ſenſe reigning over them.

This ſhould teach us, not to be ſecure, or ſleep as do others, but to be watchful, and take heed to our ſelves, leſt at any time ſin get advantage over us, and we be hardened through the deceitfulneſſe of it; leſt at any time we be overcharged with ſurfetting and drunkenneſſe, and cares of this life, and ſo that day come on us unawares; *Put wee on the whole Armour of God, that we may be able to ſtand in this evil day, Heb.* 3. 12, 13. *Luk.* 21. 34. *Epheſ.* 6. 10, &c. 1 *Joh.* 1. 8, - 10. with *chap.* 2. 1.

2 The dead that dye in the Lord, being thus taken away from the evil; it mindes us, That the Lord knoweth how to deliver the godly out of temptation, and to reſerve the unjuſt unto the day of Judgement, to be puniſhed, that ſo we may now look to the Lord, and wait for the God of our ſalvation, as *Micah* 7. 7, - 9. In his hand are all our times, and wayes, and with him is wiſdome, ſtrength, and faithfulneſſe, to deliver us from the evil of temptations;

tions while yet we are left among them; and if hee ſee them too heavie for us, he will either deliver us out, or command reſtraint to the remainder of them, that might not tend to his praiſe in our profit, *Pſal.* 76. 9, 10. 1 *Cor.* 10. 13. 2 *Cor.* 1. 10. 2 *Pet.* 2. 9.

3 This conſideration alſo is an Antidote againſt immoderate mourning for them that ſleep in Jeſus, as thoſe without hope, it ſpeaks to all the ſurviving Brethren of ſuch in the faith, and patience of Jeſus, that they have not loſt, but for the preſent parted with ſuch their Brethren, and helpers of their faith and joy, that they may enjoy them in a farre better manner for ever; when the Lord comes, he will bring them againe with him, in the meane time they are taken away from the evil, for which we have cauſe to rejoyce on their behalf; and for our owne parts that are left behind for a while, we know not how little a while that may be, it cannot be long; and this alſo we know, *He that ſpared not his own Son, but delivered him up for us all*, he abides or dwells in him, *whom alſo he hath raiſed from the dead*, to ſupport and help us: *through him we ſhall doe valiantly, it is he that treadeth down our enemies, yea he will with his Son give us all things*; he doth and will keep us by his power, or powerful Goſpel through faith, to the Salvation now ready to be revealed in the laſt time, that we may alſo finiſh our courſe with joy, 2 *Cor.* 1. 10. *Pſal.* 60. 12. *Rom.* 1. 16, 17. & 8. 32. 1 *Pet.* 1. 5.

4 Let this laſt conſideration be of this further and general uſe to us all, ſeeing the righteous hath hope in his death, and the end of that man is peace; ſeek righteouſneſs, and ſeek it in the Lord, ſeek it by faith in Chriſt Jeſus, *Seek the Lord while he may be found, and call upon him while he is near*; *we pray you, in Chriſts ſtead, be yee reconciled to God*; and as motives to it, conſider, 1. *He hath made his Son that knew no ſin to be ſin, and a curſe for us, that wee might be made the righteouſneſs of God in him.* Conſider how great things he hath done for you, in and through the cutting off the Meſſiah, as *Dan.* 9. 24. 26 what he might be feared by you.

1 Therein, by executing the Judgement of this world on him, (as *Joh.* 12. 31) he hath finiſhed the tranſgreſſion (that one offence and diſobedience that brought in Sin and death, *Rom.* 5. 12-18.) and made an end of the ſins that came in meerly thereby, the guilt of all the ſin, and filthineſs of the nature thence naturally, and

neceſſarily derived, Jeſus Chriſt hath by himſelf purged or taken away from before the Father, and ſo finiſhed and made an end of it in the Court, he being taken from the Priſon, and from the Judgement therefore laid on him, ſo that the Father will require no more paiments of that Debt, nor goe to Law or Judgement with men, according to that rule of Judgement; but hath committed all Judgement to the Son, that all men ſhould honour the Son as the Saviour and Redeemer, the Aboliſher of their death, and Deliverer of them from the curſe of the Law, even with the Same honour as they honour the Father, as the great Creator of them all, acknowledging the Redemption wrought, and his Power over them as *Lord* and **Saviour**, by means of death to bee of the ſame latitude, that ſo though ſin be in them, and death upon them, as the fruit of that firſt Tranſgreſſion, yet the ſting thereof, which is the Wrath of God, on that account due, the Curſe of the Law being ſuffered, and taken out by Chriſt, no man ſhall periſh for ever in or by that ſimply; neither remains it as an Iron barre between God and them; no man is neceſſarily kept out from God by that ſinfulneſs and death yet remaining on them, but may come to God by Chriſt the Mediator, in whom the enmity is ſlaine, the peace made, and ſo the door opened, and way made clear, and the grace of God bringing Salvation to them through it, *Rom.* 3. 23, 24. *Heb.* 1. 3. *Job.* 5. 22, 23. *Gal.* 3. 13. *Pſal.* 107. 15, 16. *Epheſ.* 2. 16. *Col.* 1. 20. 2 *Tim.* 1. 10. *Tit.* 2. 11.

2 Yea therein by making his Soul an offering for our ſin, and cauſing him to bear our ſins in his owne Body to the Tree, and in the vertue thereof he hath made reconciliation for iniquity, a Propitiation, Purgation, or Sin-offering for the taking away the following ſins of the people, and brought in everlaſting Righteouſneſs, the Works which the Father gave him to doe on earth, being once actually finiſhed in that perſon, the Sacrifice of his owne Body, perfected through ſufferings once offered, is of everlaſting value and vertue with the Father for us, even for the taking away the ſins of the world, and for the holding open the door of Life, and procuring the continuance of Mercies even to the rebellious, that the Lord might dwell among them; as well as likewiſe for the continual covering, and preſenting compleat, and ſpotleſs before

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the Father, all that are found in it, and for the perfecting what concerns them, God hath ſet him forth in the infinite vertue of that his perfect Righteouſneſs, and Sacrifice, a ſtanding Propitiation, not for our ſins only that through grace beleeve, but alſo for the ſins of the whole world, that through him hee might declare his righteouſneſs, in exerciſing patience, and forbearance to Rebells during the day of his grace, and patience, and that is while it is due time; and in juſtifying *whoſoever through his Name beleeveth in him*, that being juſtified freely by his grace, through the redemption in Chriſt, they might be waſhed, ſanctified, and made Heirs in the vertues and influences of the ſame everlaſting righteouſneſs, *Joh.* 1. 29. *Rom.* 3. 25, 26. *Heb.* 7. 25 - 27. 1 *Joh.* 2. 1, 2. ſo that though thoſe iniquities, or unrighteouſneſſes, in which when the light and power of the grace of God is bringing Salvation, and comes nigh to men leading to repentance, lifting up the yoke, then men cloſe their eyes, and harden their hearts, and chuſe darkneſs rather, becauſe their deeds are evil. Though I ſay, ſins of this nature be not finiſhed, or made an end of in the Court, as was ſaid of the fore-mentioned, but are detained in Heaven againſt men while they abide in them, they being of a new nature, and ſuch as were not, nor could have had being in the world, if there had not been peace made for them, and that alſo preached to them, even by his Spirit to their ſpirits (as 1 *Pet.* 3. 19, 20.) *Joh.* 15. 22 - 24. they provoke new wrath, which abides over men while they continue in them, *Joh.* 3. 18, 19, 36. and will end in a ſecond death, if perſiſted in till finiſhed by them; yet there is Reconciliation, and Propitiation made in the vertues of his Bloud, or being cut off by death even for ſins of this nature, ſo that by means of that Death, which was for the redemption of the Tranſgreſſions under the firſt Teſtament, in the infinite and abiding vertue of that Bloud, he is the Mediator between God and men, and maketh interceſſion for the Tranſgreſſors, yea hee hath received power and authority in the Name of the Father, to procure and give forbearance to Rebells, during his pleaſure; *hee hath the Keys of* David, *he opens and no man ſhuts, hee ſhuts and no man opens, he hath received gifts for men* (yea for the rebellious alſo) obſerve that additional clauſe, and the inſtruction in it, That he hath re-

ceived not only gifts for men, as men and sinners from *Adam* considered, but for the rebellious also, that the Lord God might dwell among them. And so also to give through his Name forgiveness even of all sins past, to whosoever through this grace, seeth and beleeveth on him, as well as always to present them acceptable in the presence of God in himself, in the vertue of that his perfect and everlasting righteousness, yea they have righteousness and strength in the Lord answering to all their needs, weakness, and nakedness for their covering in the presence of God, and that they may be filled with the fruites of it, in the Lord shall all the seed of *Israel*, all the generation of seekers of Gods Name, and face in Christ be justified, and shall glory; therefore saith he, *Look unto me, and be yee saved all the ends of the earth, for I am a just God, and a Saviour*; and his righteousness is an everlasting righteousness, and shall never be abolished, however men fight against it.

3 Therein he hath sealed, or confirmed the Vision, and Prophesie of bringing forth blessing in *Abrahams* Seed to all Nations, giving his Son Jesus, as raised from the Dead, for a Witness to the people, a Leader, and Commander to the people, a Light to the *Gentiles*, and his Salvation to the ends of the earth, *Gen.* 22. 18. *Gal.* 3. 8 - 13. *Isa.* 42. & 49. & 55. 3 - 5. *Acts* 2. & 13. for he hath now made the man Christ Jesus, in the Name and Majesty of God, a testimony to men, the Light of the world, to bee testified to them in their several Ages, and in due time having anoynted the most Holy, even that most holy Body, the Personal Body of Christ, through sufferings glorified with the Fathers owne selfe, the glory he had with him as the eternal Son of God before the World was, with the vertue of whose Bloud, the Heavens themselves were sprinkled, that Grace and Truth might thence come forth to us, *It hath therefore pleased the Father that in him should all fulnesse dwell, even the fulnesse of the God-head bodily, that of his fulnesse we might all receive, for the opening our eyes, and turning us from darknesse to light, and from the power of Satan to God, that we might receive forgivenesse of sins, and inheritance among them that are sanctified by faith in him*; Now Jesus Christ in his Personal ministration on earth, was a Minister of the Circumcision, yea after his Ascension the first pouring out of the Holy Ghost, bringing and opening

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the teſtimony of Jeſus to the Works are finiſhed in his Body was upon his Apoſtles, and Diſciples, that were all of the Circumciſion, and by them it was firſt to be preached to the Circumciſion, and after to all Nations for the obedience of faith. Now this his being a Miniſter of the Circumciſion, was to confirme the Promiſes to the Fathers, and that in the confirmation of them, and in the grace ſo coming forth in *Abrahams* Seed, and confirmed among his Family, and from thence coming forth to the Nations, the Gentiles might glorifie God for his mercy, as it is written; *For this cauſe I will confeſſe to thee among the Gentiles, &c.* Rom. 15. 8, 9. And this may anſwer to his confirming the Covenant with many for one week, the laſt of the Seventy, in the midſt of which himſelf was cut off, and did therein prepare, and through thoſe ſufferings himſelf was perfected that everlaſting Sacrifice, in the coming in of which, the Typical Sacrifice and Oblation did ceaſe, about, or ſoon after the third day, or year of his being manifeſted to *Iſrael*, and ſhewing himſelf in his Perſonal Miniſtration as the Son of God, the Saviour of the World, and ſo in the midſt of the week he was cut off, and through ſufferings made perfect, *Luke* 13. 32, 33. and in a like time after, the revelation of the myſtery out of the Scriptures of the Prophets was come forth fully and confirmed in them, and by them, according to the Commandement of the everlaſting God, given forth for obedience to the faith among all Nations, ſo that the Lord Jeſus in that his moſt holy Body, being made perfect through ſufferings, is the anoynted Prince and Saviour, for to give us repentance, and forgiveneſs of ſins; and he hath confirmed the Promiſes to the Fathers, and given forth the teſtimony and revelation of himſelf, and the Fathers glory in him, in full, and as it muſt ſtand till his Second appearing; at which Great Day, all the things behind ſhall even ſo bee fulfilled, as declared in this diſpenſation of the fulneſs of times; in the meane time, *God hath ſpoken to us in theſe laſt dayes by his Son*, and in, and with, and according to this word is the influence of the light and power of his Spirit poured out on all Fleſh, on all the Nations, reproving the World, and leading Beleevers into all truth, the Father having glorified him for the calling the Nations in the preaching peace to them, by vertue of the peace made for them

them by his bloud, *Isa.* 55. 4, 5. *Matthew* 28. 18, 19. 1 *Tim.* 2. 5, 6, 7.

2 In and with this consideration of the great things he hath done: Rich provision of all things pertaining to life and godliness in him for us; behold him also in his faithfulness, in all his Work, and Office appointed him, it is according as it hath been manifested in that which he hath already done, therefore that to be remembred as a standing witness of it, as *Isaiah* 50. 4, 5, to the end; so *Hebrews* 12. 2. he that failed not in that, will not fail in any thing that he is appointed, and impowred to, for us in the vertues of that, either in his appearing in the presence of God for us, or in the Name of the Father, giving good things to us, that through him we might be saved.

See also the Fathers face in his, *Good and upright is the Lord, therefore will he teach sinners in the way*; and then it follows, *The meek*, that is, those sinners that in his first and preventing teachings are melted, and turne in the light and power of his reproofs, those *will he guide in judgement*, and further teach his way, *Psalme* 25. 8, 9, like that, *John* 16. 8, 9, 10-13. he fails not, *Isa.* 42. but makes his Judgements as the Light that goeth forth, he is all the day long, while by any means he is calling to behold him, stretching out his hand, *Isaiah* 65. 1, 2. *Hosea* 6. 5, 6, 7. his goodness is leading to Repentance, even those that are not led by it, *Romans* 2. 4, 5. *Isaiah* 48. 17, 18. *Psalm* 81. He is drawing with the cords of a man, the demonstrations of a Saviour in a body prepared for him, through sufferings made perfect, and glorified with the Fathers owne self, and with the bands of love, the displayings of his love, and glory in that face of Christ, and therein lifting up the yoke of thraldome naturally on the *Jewes*, while he sets meat before them, and this, even to such as break his bands, and cast away his cords from them, *Hosea* 11. *John* 3. 14, 15, 16. *Psalm* 2. *Jeremy* 5. 5. *Zach.* 7. 11, 12. *Ezek.* 24. 11. 13. *Psalm* 81. and in turning at his reproof, he will poure out his Spirit further, and make known his words, *Proverbs* 1. 23. he hath now no pleasure in the death of any Sinner, yea behold, he stands ready to accept of all commers, *And in every Nation, he that feareth God, and worketh Righteousnesse is accepted with him*; to him

him give all the Prophets witneſſe, that through his Name, whoſoever beleeveth in him ſhall receive remiſſion of ſins; and the end of that man is peace.

Conſider alſo as further Motives to preſs us to haſte, and diligence in learning Righteouſneſſe, the preſent opportunity only is ours, wherefore the Holy Ghoſt ſaith, *To day if yee will hear his voyce, harden not your hearts*; If once the good man of the Houſe (that by ſuch Providences, as is the ſubject of this Diſcourſe, appeare as riſing up, if once he) bee riſen up, and have ſhut the door againſt any of us, it will then be too late. And this alſo, wee know wee muſt all dye, and doe ſee that the natural life is a very Bubble, preſently broken by the leaſt blaſt of God; and the gathering time terminates with that at fartheſt. After death, the Judgement ſhall bee according to the things now done in the Body, good or evil, according to the rule of the Goſpel.

Let all move us to conſider, and receive inſtruction while it is to day, learn Righteouſneſſe by his Judgements, and for our direction herein, Hee hath ſhewed thee O man what is good; and what doth the Lord require of thee, but to doe juſtly, in receiving his Teſtimony concerning Chriſt, and as that gives ground, perſwades, and ſtrengthens in the ſupernatural Light and Power with which it is evidenced and made nigh thee, ſo through it beleeving on him that juſtifieth the ungodly, as *Roman* 4. & 10. to love mercy, accept, receive, and drink downe the mercy and pitty of God to man-ward, as manifeſted in and through Chriſt bringing Salvation (as *Hoſea* 6. 6. with *Matth.* 9. 13.) reject not the grace of God in Chriſt, the love of the Truth that comes to ſave your ſouls; and walk humbly with thy God, acknowledging our owne vileneſſe, wretchedneſſe, and deadneſſe in ſins and treſpaſſes, aſcribing Righteouſneſſe to our Maker, receive the Sentence of Death in our ſelves, that wee may learn to truſt in him that raiſeth the Dead; lift not up our imaginations, high thoughts, or purpoſes, againſt the evidence and demonſtration of Chriſt, the inſtructions, reproofs, and requirings of that; *Murmur not among your ſelves, but with meekneſſe receive the ingrafted word that is able to ſave your ſouls, and in the light and*

strength of it, be yee deers of it in all the fruites of Righteousnesse, Mercy, and humility in your whole demeanour towards God and [illegible] *that Grace of God that brings Salvation to all men, hath* [illegible] *teaching us, that denyeng ungodlinesse and worldly lusts, we should* [illegible] *berly, righteously, and godly in this present world, looking for that* [illegible] *hope, &c.*

The Lords voyce crieth unto the City, the man of wisdome shall [illegible] *name, hear yee the Rod, and who hath appointed it,* Mich. 6. 8, 9.

FINIS.

ERRATA.

PAge 2 l. 1. r. significant. p. 6. l. 26. adde, he is guilty of all, [illegible] jawes. p. 19. l. 31. for in. r. from. p. 17. l. 1. r. beleeve. p. 27. l. 16. [illegible] l. 23. adde the, p. 48. l. 29. r. jawes.